The Nation.

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The Week.

TRADE and industry in the complicated conditions of modern life exist by and through confidence—confidence in institutions, and confidence in the standard of value. Both are shaken by the spectacle which the Senate exhibits to-day. Republican institutions cannot be carried on except by the rule of the majority. No man is far-seeing enough to foretell the future form of government of the United States. The only safe prediction is, that there can be no Union without the rule of the majority, and that under any suspension or impairment of that rule the country must dissolve into its original constituent parts. We say this not because the Silver Bill is the immediate subject of discussion, but because the same result must come to pass whenever the majority principle is broken down. If we have reached the point in our national existence where the obstruction of a minority cannot be overcome, then patriotic citizens must drop all other concerns and lay aside all other differences until the rule of the majority is reëstablished. This was what they did when Abraham Lincoln was first elected President. It was not to abolish slavery that the people took up arms in 1861—that was only an incident. It was to vindicate and enforce the rule of the majority. It was seen then, as it must be seen now, that the rule of the minority is revolution, anarchy, chaos, and that no price is too great to be paid for putting it down.

The truth is, that the Senate is in a state of revolution. It may need a counter-revolution to put the country once more in the path of progress. The framers of the Government supposed that they had established a going concern. We all so supposed. It has turned out differently. The wheels have stopped. If the Senate would simply reject the bill that the House has passed, we should know where we stand. An issue would then be made, parties could take their stand upon it, new parties could be formed if there were need, and we could go to work, American-fashion, to elect new Senators enough to execute the people's will. We are all ready to submit to that will when it is fairly and squarely expressed. But the case before us is quite different. It is a case where the getting of a majority does not accomplish the end. We have the majority now, but it cannot or will not work. It is in this that the revolution consists. The form of government that the fathers established has ceased to be.

There is strong probability, from the movement of the foreign exchange market, that we shall send back to Europe a considerable part of the recently imported gold. Stock-market prices are yielding on the prospect of such exports, and a tone of something like discouragement is perceptible in general trade. A large part of the summer's specie imports represented borrowed money. These loans, chiefly made to us in London, were made on short time, and now they are maturing. In sending back the gold, it is true, we are doing only what the Bank of England did in 1890, when the $15,000,000 gold borrowed during the Baring crisis from the Bank of France was returned, a few months later, in the very kegs in which it came. The anxiety with which our present exports are regarded is not due, moreover, to our inability to spare the money. Here in this city, bank reserves exceed the legal minimum by upwards of $17,000,000, and a large proportion of this surplus is available in gold. But the movement is none the less a bitter disappointment and an ominous sign, in that it signifies continued distrust of our finances by the foreign capitalists. The cause of this distrust is perfectly well known. It is a natural sequel to Europe's attitude toward us for two years past. Had both houses of Congress acted promptly in sweeping from our statute-books the cause of this year's monetary troubles, confidence would have been restored in Europe as in this country. Foreign money would have sought investment here, notably in the profitable loan market. The gold that we have imported would have stayed here. But the delays, the threatenings, and the defiant filibustering of a minority of the Senate have filled the foreign mind with the suspicion that the controlling forces in the Government are still unsound on the currency question. Therefore the foreign capitalists refuse to lend or invest their money here, and are already both calling in the loans made and selling the securities bought during the stress of panic. This is what the rise in foreign exchange signifies, and the disquiet with which it is regarded in the financial community is not unreasonable. Moreover, unless the Senate stops the farce very soon, the present unfavorable symptoms are certain to be aggravated and intensified.

The speech of Senator Gray of Delaware on the Silver-Repeal Bill is one of the best examples of true debating power that have been given in either branch of Congress during the discussion. He answered in a masterly way the argument, or assertion, that there is not gold enough to do the business of the world, showing that the progress of civilization calls for less gold instead of more, its use as a standard being the main thing, while its use as a circulating medium grows relatively less as banking facilities and other media of exchange increase and multiply. While Mr. Gray was elucidating this point, Senator Hoar interrupted him to quote a manager of one of the largest New York banks as having settled transactions to the amount of $35,000,000 in one week, which balanced each other so nearly that thirty-eight cents paid the difference. The mental attitude of the civilized world towards gold and silver was another thing to which Mr. Gray gave his attention, showing that the preference for gold was beyond the control or influence of legislation. The wages question was also admirably handled by Mr. Gray.

While Senator Gray was speaking, Senator Daniel of Virginia interrupted him with the following questions:

> "Will the Senator allow me to ask him why it makes such a tremendous convulsion of business when a few million dollars of gold go from this side to England to settle the balance, or a few million come back? If money volume is not needed, why is it that the transfer of a few million dollars of gold from one side of the water to the other throws one continent or the other into a convulsion?"

Because it doesn't! Who has heard of any convulsion in Europe consequent upon the transfer of $45,000,000 of gold to this country in the months of July and August, nearly all having come within a period of four weeks? Cast your glance backward, Mr. Daniel, to the year 1891, and you will find an exportation of gold from this country to the great amount of $70,223,494, all within a period of six months, and no convulsion at all. Go back a little further, to May, 1888, and you will find an exportation of gold continuing till July, 1889, amounting to $61,435,989, without any convulsion. Going back still further, to 1880 and 1881, you will find net gold imports of $77,119,371 in the former year and $97,466,127 in the latter, without any convulsion in Europe in consequence thereof. In fact, the only case in late years where a large gold movement was accompanied by a convulsion was that which began in this country in the early months of the present year. In this case the gold movement was a part of the convulsion. Both were caused by the apprehension that we were nearing the single silver standard, and they will come again if that apprehension returns.

It is something more than a question of political consistency which ex-Speaker Reed raises when he appears in the rôle of a filibuster. One must go back of his own famous rules of three years ago against filibustering, to the basis upon which those rules were made to rest by Mr. Reed and his party colleagues. This was, that filibustering was an immoral thing *per se*, and that it was only because the Democrats were wicked men that rules had to be devised for

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restraining them from doing what no good man would ever do, rules or no rules. Republicans had before indulged in merely obstructionist tactics, it was true, but they had become convinced of the error of their ways and would never do so again. Who does not recall the pious roll of the eyes with which McKinley, as leader of his party on the floor, said that he and his fellow-Republicans were heartily ashamed of ever having filibustered, and were ready to take a solemn vow that they would never incur such guilt again? The Reed rules were thus entitled to rank with the general rules of morality. They were not at all designed to whip through partisan measures, but only to recognize the sacred right of the majority to do business, and to brand as he deserved to be branded any man who should thereafter be base enough to make a dilatory motion in Congress, such as the ex-Speaker and his followers made by the dozen in the past week, like so many wicked Democrats.

Mr. Reed's display of pique and indignation was directly caused by the demonstration that the majority could have its way without lodging autocratic and dangerous power in the hands of the Speaker. That his way was the only way to enable Congress to do business has been his somewhat tiresome parable for three years. The Democrats would have to come to it, he has maintained, or they would find their hands completely tied. But it has now been shown how effective an entirely different method can be made when the Committee on Rules, backed up by a majority of the House, are empowered to fix the order of business and the time for taking a vote. Mr. Reed's plan, it must be admitted, remains the only one known by which laws can be passed without a quorum present, and by which the Speaker can "count" into the House at Washington a member who is physically in Baltimore. That distinction he can still boast to be his uniquely; but he can no longer assert, in the face of a demonstration to the contrary, that the majority can find no other way than his to make their will law.

The close, last week, of the "hearings" given to the protected manufacturers by the Committee on Ways and Means at Washington, ends for the present one of the most curious features of the protective system as we have practised it. These "hearings" have been a regular part of the Congressional business for twenty-five years. As a basis of legislation, they were as odd as anything in the history of governments. They virtually consisted of applications for grants from the public Treasury to assist private individuals in carrying on business which, on their own showing, was not profitable. No test of the accuracy of their figures was ever applied. They were not even examined under oath, nor were they required to prove that the unprofitableness of their business was not due to bad management, or incapacity, or extravagance. All they had to say was that, at present prices, they could not make profits. They could not have borrowed money from any bank simply on such stories as they told Congress, and yet these enabled them year after year to get taxes levied on the whole community for their benefit. The worst of it was that the "hearings," long before the Republican party went out of power, became simply explanations to the majority in Congress of the terms on which contributions to the campaign funds could be had. We do not think the Republicans specially to blame for this. Any party which offers a protective tariff to manufacturers is sure to come to it sooner or later, because no tariff can be made simply a help to the energetic and capable. It inevitably becomes also a means of support to the lazy and incompetent, and this class, in order to get it, will always be ready to share the largess with the donors.

All the extreme high-tariff organs are asserting that the tariff hearings at Washington have been closed because the Committee could no longer bear up under the weight of unanswerable testimony in support of the McKinley Law, which both Republican and Democratic manufacturers laid before them. A very different view is taken by the American *Wool and Cotton Reporter*, which is both a Republican and a protection authority, for that journal says that the "cause of wool and woollen industry was not benefited by the appearance last week, before the Ways and Means Committee, of prominent advocates of the McKinley Law"; that these "McKinleyites, who represent only a minority of manufacturers, are directly responsible for the defeat of the Republican party last fall," since "they carried the principle of protection too far, and the country protested against it," and that what the woollen industry needs, more than anything else, is a stable and permanent tariff. The responsibility for the lack of such a tariff the *Reporter* puts upon the Republican party as follows:

> "The Republican party had it in its power four years ago to construct a tariff that would have proved acceptable to the country, and have stood unchanged in any essential features through years to come; a law that would have taken the tariff question out of politics, and enabled the manufacturer to shape his policy for the future without fear of being compelled to change it and adapt it to new conditions arising out of a change in the policy of the Government. The party, under the lead of extremists, who were over-greedy in their desire for high protective duties, saw fit to antagonize the better judgment of the country, and in consequence it has been discharged from power, and the duty of constructing a tariff more in keeping with the views of the country has devolved upon the Democratic party."

The President's appointment of Mr. William B. Hornblower as an Associate Justice of the Supreme Court commands, as it deserves, the most unqualified praise from all quarters. It is simply a selection which is beyond criticism. Mr. Hornblower stands in the front rank of the younger generation of lawyers at the New York bar, having won his position through sheer force of ability and absorbing devotion to his profession. He will take his seat upon the Supreme Bench at an earlier age than the great majority of men who have preceded him, but, in the estimation of his professional associates, he will enter upon his duties as thoroughly equipped, both by natural judicial temperament, high legal ability, and varied experience, as any of his predecessors. Within recent years it has been the custom to select men further advanced in years for this court, but there have been four members of it who, at the time of appointment, were younger than Mr. Hornblower is. Story, one of the ablest judges that ever sat on this bench, was only thirty-two at the time of his appointment, and Johnson of South Carolina was of the same age. Bushrod Washington was thirty-six, and Iredell was thirty-nine. Mr Hornblower will enter the court in the fulness of his powers, and with the prospect of giving the country many years of honorable and useful service.

Secretary Herbert seems to be unwilling to have it appear that he did a gracious and manly thing in restoring Capt. Higginson to active service. He resents the praise which the *Evening Post* has given him for his course in the affair, and says that his letters to Capt. Higginson really constitute a severe "reprimand." This is largely a matter of taste and fancy, we should say. The facts are, as shown by the extracts from the letters which Mr. Herbert gave out for publication on Monday, that he wrote to the officer whom he had removed: "The Department, accepting your assurances, is free to say that you would not have been removed from command of the *Atlanta* had it known at the time that you had not seen, and that you did not know the contents of, the despatch referred to." This may not be an "apology," but it certainly is a confession that the Department rushed ahead to disgrace an officer, and to inflict a heavy pecuniary penalty on him, without first making sure, as it easily could have done, that it had good grounds for its action. The Secretary also informed Commander Higginson that "the transactions herein referred to will not be permitted to prevent your being assigned to such duty as your rank entitles you to perform, when opportunity offers." This fully satisfied Capt. Higginson and all concerned, and seemed to afford good ground for commendation of the Secretary. But if that view of the case is distasteful to him, and if he prefers to have it thought that he had consistently preserved a sour and vinegar aspect throughout the whole affair, nothing is easier than to withdraw

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any remarks tending to put him in a more amiable light.

A minor abuse in the conduct of the Navy Department, which has long been practised, but which had some peculiarly flagrant illustrations under the last Administration, is the appointment of civilians over the heads of regular officers in line of promotion. Such appointees are, by statute, given a "ranking date" six years prior to their actual appointment, and are also paid from two hundred to five hundred dollars a year more than officers of the line draw in similar positions. But there is no real reason for such appointments, except the desire to pay a political debt or to confer a personal favor; and the sense of outrage which they inevitably provoke in the men passed over is distinctly bad for the service. Particularly is that the case when, as happened more than once during Harrison's Administration, men who have been unable to pass the examinations at the Naval Academy, are picked up by politicians and put into the service with higher rank and better pay than the members of the very class from which they were dropped for incompetence. If civilians are to be appointed at all to paymasterships in the navy, they ought to be civilians pure and simple, and not these fellows who fall back on the politicians to boost them where they cannot climb. Secretary Herbert has shown himself so considerate of the feelings and rights of naval officers in the Higginson matter that we are encouraged to hope he will set his face against this inveterate but demoralizing practice.

For a controversy that has been settled by an infallible Pope, with his own Legate on the scene to see that it stays settled, the Catholic controversy over the public-school question has a curious way of breaking out afresh every day or two. On the one hand, "the Faribault plan" has been given up at Faribault, and we were positively assured that this marked the end of the experiment, and that the step had been taken under the direct orders of the Holy See. But now comes Archbishop Ireland to inform us that the giving up of the arrangement at Faribault is simply a new illustration of its beauties, showing how easily either party can withdraw from it. He further affirms that "the principle involved" was not at all affected, and that, in fact, the plan is "now in force in thousands of schools." This last statement looks like a bit of rhetorical exaggeration, or of misreporting, but the Archbishop's emphatic assurance that he is "in full touch with the Holy See in the matter" is of great significance. Like Archbishop Satolli's recent action in connection with the Hoboken parochial school, it shows that, however ambiguous the Pope's reasoning on the subject may be, his acts are with the progressive party, and infallible action is a far more important thing to have on one's side than infallible reasoning.

The verdict of the Coroner's jury fixes the immediate responsibility for the Chester disaster upon the foreman in charge of the repairs on the bridge, but holds the Boston and Albany Railroad Company ultimately responsible. This should have a salutary effect in preventing such criminal negligence in the future. Railroad companies cannot go upon the supposition that a contractor who is making alterations on their tracks will be sure to be a model of caution; they must themselves provide rigid and constant inspection to make it certain that the lives of their passengers are not needlessly endangered. The past two weeks have brought American railroad management into serious disrepute by the succession of accidents which have occurred within that time, most of them attended by loss of life, and nearly all of them due to criminal carelessness on the part of some employee. Collisions have come along so regularly day after day that the first instinct of a reader of the morning paper has been to ask, "Where was the railroad accident yesterday, and how many were killed in it?" To call the infallible result of lax discipline and blundering management an "accident," is getting to be a ghastly sort of euphemism.

The report of one day's votes at the Belfast Trades-Union Congress gives one some idea of the work the British Parliament will have before it in case Labor ever gets control of it. For example, Government contractors must be all made to pay "fair wages"; disused Government stores must not be sold; the Government must provide work for all unemployed persons, so that in case of strikes the employer may have no reserve to draw on to take the places of the strikers. It must make all sea-going vessels carry sails, masts, and yards to work the ship in case of a break-down of the machinery. It must have all goods so marked as to indicate whether they are hand or machine-made. It must not allow employers to make deductions from wages for rent, motive-power, tools, or fines. It must make eight hours a legal day's work, and prohibit night work in bakeries. It must give the Government civil servants direct representation in Parliament. It must pension "aged workers." It must enable fishermen and seamen to vote before going off on their cruises. It must not allow the military to be used in putting down strike riots.

This, it must be remembered, was only one day's work. If the legislative programme of the whole session were put together, it would be found that, were the suggestions of the Congress adopted, the care and sustenance of the laborer and the provision for his amusement and relaxation would consume a large portion of the revenue, and all of the time, of the other classes of the community. The position of the non mining inhabitants of Wales and Yorkshire, for instance, when the miners were out rioting, or "disputing," as the Congress calls it, would be one of great embarrassment if the soldiers were forbidden to interfere. Not only would these persons be unable to do their duty in taking care of the laborer, but they would be placed in great terror for their own lives and property owing to his angry condition when "on strike." We have made no mention of "compulsory arbitration," which some of the representatives of Labor in the House of Commons are pressing on the attention of the Ministry, and which will be very important, because, if ever adopted, it will give the Government arbitrators the right to fix the conditions on which a man shall carry on the business wherein he has invested his capital, whenever Labor chooses to raise a question by finding fault. The bill will therefore need a clause binding the Treasury to pay twenty shillings in the pound to the creditors of every firm which fails after the arbitrators have sat upon it.

A standing complaint of French coal-miners has been the competition of English coal with French in the French market, and the consequent periods of idleness or running on half-time frequent in the Pas de Calais coal mines. This being so, one would have thought that the great strike in the English collieries, so prolonged and so seriously cutting short the supply of coal, would have given the French miners just the chance they have been praying for. Not only were the English exports of coal to France broken off, but English manufacturers began to inquire for French coal in order to keep their furnaces going. The natural result was to exhaust the French stocks and to create an unaccustomed demand for mining. But what did the two Socialistic Deputies who represent the miners in Parliament do but seize this opportunity to issue a proclamation calling upon the men not to mine a single lump of coal more than the normal quantity! This course was necessary, said Messrs. Basly and Lamendin, "in the name of international solidarity." Moreover, they argued (somewhat, it must be confessed, in the face of international solidarity) that now was the time to punish those French manufacturers who had been in the habit of buying their coal abroad. The thing to do was to refuse to sell them a solitary pound, thus leading them to a thorough realization of the wickedness of buying anything from foreigners. The miners appear to have bettered these instructions and gone on strike just at the moment that the English collieries are starting up. Such international solidarity looks, from this distance, suspiciously like international stupidity.

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THE BIMETALLIC TERROR.

THAT increasing number of psychologists who believe in the existence of a lesion in the bimetallic brain will, we fear, be reinforced by an article from the pen of Mr. Grenfell, one of the bimetallic leaders, in the last *Fortnightly Review*. Mr. Grenfell, it will be remembered, lately abandoned the Liberal party in Parliament, partly because he could not swallow the Irish Home-Rule Bill, but mainly because he could not put up with Mr. Gladstone's sportive treatment of the bimetallic theory. He now frees his mind a little in the article in question, which is entitled, "Mr. Gladstone and the Currency." The very opening page explains the disposition of the alienists to question the sanity of the bimetallic mind, because it shows the existence of that fatal premonitory symptom of mental decline—vague terror, dread of unknown evils.

By way of preparing the reader for the nameless horror to which he is about, as newspaper correspondents say, to "draw attention," Mr. Grenfell cites Alison's—the great Alison, the historian of Europe in ever so many volumes—explanation of the fall of the Roman Empire. Pliny, Gibbon, Niebuhr, Mommsen, Merivale, Hodgkin, and many others attribute this tremendous catastrophe to slavery, to the exhaustion of the free population of Italy and the corruption of the provincial governors, in the presence of increasing pressure from the northeastern barbarians. They say, too, or intimate, that the "fall" began after the death of Augustus, and lasted 500 years. But they make an awful mistake. For what does Alison say (Mr. Grenfell quotes it with a bimetallic chuckle)? "The fall of the Roman Empire, so long ascribed *in ignorance* to slavery, heathenism, and moral corruption, was in reality brought about by a decline in the silver and gold mines of Spain and Greece." There you have it. Poor Pliny, poor Gibbon, poor Niebuhr, poor Mommsen, poor Merivale, and poor Hodgkin! Alison thinks the modern world has been saved from a similar catastrophe—the ruin of its entire civilization—by the discovery of gold and silver in America, and more recently in Australia and California; but Grenfell rebukes him for this view, which he says is too "optimistic." "The mines of California and Australia have not," he says, "fulfilled the hopes which they at first excited. It will appear later that, aided even by the Transvaal, these mines to-day produce too little gold to satisfy the ever-growing needs of industrial society."

Of course the same thing is true of the silver mines of the world. None of them fulfil the hopes they at first excited. A large number of the most productive are already showing signs of exhaustion. The earth does not contain an *inexhaustible* supply of either of the precious metals, and must, as the years roll by, prove more and more incapable of satisfying the ever-growing needs of industrial society. What is this but proof that all that bimetallism can do for us is to postpone for a short period the "fall" of modern civilization? The double standard may enable us to stagger on a little longer, but the day will come when our gold and silver mines will both, like those of ancient Spain and Greece, give out, and then, like ancient Rome, there will be nothing left for us but to "fall," like her, into barbarism, hunger, and despair. There will be people in those days who will say that our civilization perished through idleness, through extravagance, through easy divorce, political corruption, or the triumph of Socialism, or the exhaustion of our fuel, but the bimetallists alone will have the real secret of the catastrophe. "You have come to your present awful situation," they will say to the disgusted and disheartened remnant of the human race, "through your inability to keep up the double standard—or, in other words, through shortness of the two metals, in the proportion of 15½ to 1. You have no circulating medium, and there is nothing left you now but to cut each other's throats and live on plunder. You cannot exchange the products of industry if you have no gold or silver, and therefore there is no longer any use in being industrious."

Further on Mr. Grenfell says, that if "Bimetallism," which he spells with a large B, "be not adopted, consequences of an incalculably disastrous nature *must of necessity* ensue. In an appreciating gold standard," he adds, "Bimetallists see impending a terrible catastrophe which in course of time must overwhelm all classes of the community, and they consider it their duty to do what lies in their power to avert it." There is, of course, much doubt whether the bimetallists themselves could explain, even to the most tactful and experienced alienist, what the nature of this "terrible catastrophe" will be. But by closely listening to their mutterings, one learns, with some approach to certainty, that the thing which inspires them with so much vague terror is the prospect of a further fall in prices. It is only in this way that the appreciation of gold could ruin the modern world as the ancient world was ruined. The hallucination which makes them see in this a "terrible catastrophe" for "all classes of the community" is undoubtedly the belief that all classes of the community and all individual adults are sellers and debtors simply, and never, or hardly ever, buyers and creditors, and they foresee a crisis in which all the civilized nations would be on the market with goods to sell, and yet unable to find anybody to buy. That would certainly be an awful market day—a true *dies iræ*—and would amply justify the bimetallist fears. But, as the world *is now arranged*, this terrible scene can never be witnessed, for there will always be far more men and women to rejoice over low prices than to lament over them. Prices can never get low enough to break *all* hearts. The protectionist vision of foreigners ruining whole communities by dumping cheap goods on them has never yet been realized, and never will be.

Luckily the bimetallic arguments always contain their own antidote. This is true of Mr. Grenfell's. He shows us what is likely to happen if we do not become bimetallic by pointing to what has happened since we ceased to be bimetallic, say twenty years ago, in 1873. He draws a dreadful picture of the condition of the civilized world since then, but the civilized world refuses to recognize it. It is true, prices have fallen, but the civilized world refuses to treat this as a calamity. It says, on the contrary, that this shows that the great work of civilization is going on with ever increasing rapidity. Every leading nation in the world has within that period been growing in wealth and population; the wages of the working classes and their standard of living have everywhere been rising. It is true, there has been a great deal of agricultural depression in many of the older countries, but the real tillers of the soil have rarely suffered from it. It is the ornamental class—the landed aristocracy—which has been damaged by it. To the laborer it has meant cheaper food and a greater variety of employments. All the great towns and cities have, in fact, profited immensely by the competition of the uttermost ends of the earth with the adjacent farms in the work of feeding urban populations, and are growing yearly in wealth, numbers, and commodity. In fact, any large view of the condition and prospects of Europe and America, considered as the home of a great civilization, makes the bimetallists objects of kindly anxiety.

JUDGE LYNCH AS AN EDUCATOR.

SOME of the Southern papers, notably those of New Orleans, seem to be aroused to the disgrace brought on their portion of the Union by the growing practice of lynching negroes—"nigger-hunting" it ought to be called—for crimes which are easily punishable by the ordinary process of law. In truth, the very condition of public feeling which makes lynching possible, makes the conviction of negroes in the courts for all lynchable offences absolutely certain. Consequently, nothing whatever is gained by the lynching except a little greater rapidity of punishment, and this trifling gain is attended by the exposure of the younger and more ignorant portion of the white population to the most brutalizing and barbarizing of all the processes by which humanity can be or ever has been degraded. We mean, by this, participation in the torture and killing of a human being, either by way of sport or vengeance, by a mob. The theory of such nondescripts as Judge Long of Jefferson Parish, in Louisiana, who is said, judge though he be, and civilized though he seems to be, to ap-

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prove of lynching as a means of security for the whites, doubtless is that the lynchers are grave and sober-minded men, who resort to illegal violence solely because they are driven to it by stern necessity. This would have been a ridiculous thing to say in any community in the world for the last three thousand years. We do not need the story of the Roman gladiatorial shows, or of modern autos da fé, or public hangings, or pillories, to tell us that man is the one animal that is capable of getting enjoyment out of the torture and death of members of its own species. We venture to assert that seven-eighths of every lynching party is composed of pure, sporting mob, which goes nigger-hunting, just as it goes to a cock-fight or a prize-fight, for the gratification of the lowest and most degraded instincts of humanity—the very instinct which, as Seneca tells us, made the Roman populace furious with, and hiss, the defeated gladiator who shrank from letting the victor cut his throat. They do not care a straw about seeing justice—even wild justice—done on a malefactor. What they want to see is a hunted man in terror of his life, or a human body torn to pieces without fear of consequences.

We doubt if there is a single intelligent man at the South who believes that lynching is a mode of punishment which is any more effective with negroes than with white men. In fact, the colored, like the white, imagination is much more likely to be impressed by slow, formal justice than by riotous mob justice. This is the reason why all civilized countries substitute trial by constituted law courts for private vengeance as soon as they possibly can. They prefer courts and police to mob, not because they look better, but because they give more security. Consequently it is a disgrace to a civilized community to have to fall back on lynching; and the poorer, meaner, and more contemptible the criminal is, the greater the disgrace. It means failure or inability to perform the most elementary function of an organized society. A State, city, or parish, in any modern country, which makes open confession that it cannot, by means of courts and police, protect its citizens from being murdered or maltreated by individual Africans, makes open abdication of its place among modern civilized communities. The Anglo-Saxon flag, wherever this occurs, goes down before that of the Congo and Ashantee. It means that the "nigger" is "on top." Wherever it takes three or four hundred white men and a suspension of the Constitution to arrest a single negro malefactor, there is "nigger rule" in its worst form. The Caucasian has surrendered to the descendants of Ham.

All this is sorrowful and ridiculous enough, but there is one other consideration arising out of the matter still more serious. The effects of these increasingly frequent abdications on the part of the constituted authorities in favor of mobs, no matter how useful they may be in keeping the blacks in order, cannot be confined to the blacks alone. There is a process of education in them for both blacks and whites. Both races learn from them to despise the law and its officers, to forget that the corner-stone of the civilized State is the general belief in the omnipotence of the law and its final triumph over all its enemies. The bystanders who, at Roanoke, Va., have seen the Mayor and the captain of militia flying for their lives, for having protected a jail against murderous rioters, can never be as good citizens again as they were before the riot. The brain of the ordinary man never lets slip the memory of a scene of that sort; he is never again so ready to believe in the courts and the police as he was before he saw it. This is more particularly true of the boys of the community. There is a superstition abroad among us that our lads learn the art of civil government out of Nordhoff's 'Politics for Young Americans' and similar manuals of political instruction. There could hardly be a greater delusion. They learn both the duties and powers of citizenship from what they see their fathers, uncles, and big brothers being, doing, and suffering, as the grammar says, and from what the newspapers report of the acts and submissions of the fathers, uncles, and big brothers of the other boys. They soon lose their abhorrence for what the public condones, and they soon cease to admire and strive for what the public seems to care nothing about, no matter what the books may say. The kind of citizens they become, in short, depends on the behavior as citizens of the grown-up people about them.

The notion, therefore, that unpunished violence and illegality, any more than unpunished fraud and corruption, can prepare the way for better things, or are likely to be followed by better things, is a chimera. Every lynching operation helps to deprive the community of the power of recovery from the state of things which suggests or prompts lynching, because it lessens the respect of the rising generation for law, and its confidence in the power of the law. This, too, furnishes a complete answer to those unwilling subjects of Gilroy, Croker & Co., who believe that the best or only way to throw off their yoke is to let things get so bad as to be utterly intolerable. Things cannot get as bad as possible in family or in State without fatally debauching the very persons on whom the task of "uprising" has to fall, when worst comes to worst. When the moment of action arrives, it is found that familiarity with the evil has brought about that fatal indifference, even of the good, on which the rascals rely, and on which they batten and grow fat.

POLITICS AND SOCIETY IN ENGLAND.

THE passage of the Irish Home-Rule Bill in the British House of Commons and its defeat in the Lords leave English politics and society in an extremely interesting condition for the foreign observer. None of their phenomena is queerer than the hatred of Gladstone among the upper and upper middle classes. It is difficult to come across a Gladstonian in either of them. This hatred, too, finds expression in a violence of language which is seldom met with in any country except during a period of revolution or civil war, and has long been banished from English social and political life. To match it in recent times, one has to hunt up the epithets showered on Abraham Lincoln by the Southerners in the spring of 1861. But the Southerners were then preparing to fight, and Lincoln was in no sense their man, and Southern society was in a very rough-and-tumble stage of civilization. Englishmen, on the contrary, have had long training in self-control in the use of language, are in profound peace, and Gladstone is their oldest statesman and their Prime Minister, made so by an election the fairness of which is not questioned.

Nevertheless, one hears him in the best circles treated as an old villain, for whom capital punishment would be too good, and frantic desire for his death is openly uttered. That "G. O. M." stands for "God's Only Mistake" is one of the grim jokes of the Conservative clubs, and old ladies will avow their willingness to walk miles with peas in their shoes to see him hanged. The stories about him which are received and passed on, are accepted with a simplicity which used to be confined to Catholic peasantry. One of the most current tells of his reception years ago into the Catholic Church, and ascribes his Irish bill to a simple desire to please the priests and save his own soul. Of late somebody has turned up who was present at the ceremony of his reception. If you doubt this, you are treated to a pitying smile because of the notoriety of the fact. The stories of his abandoned profligacy are, of course, less public, the subject being a delicate one, but they are a very prominent part of the Gladstone legend. The failure of his enemies to detect and denounce him during these sixty years of extraordinary exposure to the public gaze does not help him in the least. Nor does the testimony of those who see him most intimately, and have been impressed by the purity of his life and the simplicity of his character. The ordinary laws of probability are suspended for his condemnation.

No one who passes much time within hearing of this vituperation of Gladstone, and knows how unusual such passionate hatred is among Englishmen of the upper class, can help speculating as to its cause. But no inquiry will do him much good. No bill of particulars of the Gladstonian indictment can, as a rule, be obtained containing anything but the introduction of the Irish Home-Rule Bill, and various changes of opinion on various questions, such as statesmen in

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parliamentary countries are constantly making. Nothing can be more novel in England than the frame of mind which makes such things hanging matter for the First Lord of the Treasury.

The explanation of the anomaly is apparently to be found in the association of Gladstone with a prolonged period of extraordinary agricultural depression, and with political changes which have resulted in a transfer of political power. The decline of the landed interest, begun in 1873, was not arrested by Disraeli's brilliant foreign policy, and has resulted in twenty years in converting England into a democracy unchecked by a written constitution. It is difficult to overestimate the dismay and foreboding which this has caused among what had been the ruling class. Except in one or two dairy counties, like Cheshire, and in counties in which the shooting and hunting can be rented in the fall and winter, the landowning class is in great straits. Rents have become nominal, and in many places farmers are allowed to retain their holdings without paying anything at all, in order to prevent the farms from running to weeds. No such combination of calamities has probably ever overtaken a landed aristocracy except through revolution, as in France in 1793, and America in 1865. Gladstone is somehow associated with all this misery and humiliation, and has gradually become responsible for every evil of the day. If Jabez Balfour, the hero of the Liberator Society frauds, is not surrendered by the Argentine Republic, it is because Gladstone wishes him to escape in return for the votes he once gave him in the House of Commons. If silver falls in India, it is because Gladstone is so occupied with home rule that he cannot look after it. If there is a fight on the floor of the House, it is because his legislation has so set the nerves of the members on edge that they cannot refrain from hitting each other.

The social hostility to him has been greatly stimulated by the Primrose League, an organization managed mainly by women of the upper class, of which one hears comparatively little in the newspapers, but which has done excellent propagandist work for the Conservatives. It is in reality a very successful attempt to turn to account for party purposes that passionate social ambition which reigns in all but the most highly placed English breasts. The desire of every class to come into social contact with the class above it may be called "a power" which has hitherto been allowed, as far as politics is concerned, to run to waste. The Tory ladies of rank have done with it what Watts did with steam. By establishing "Habitations," or clubs, all over the country, at which shopkeepers, or tenant farmers, or country lawyers can take afternoon tea, or play lawn tennis with the daughters of earls, and compare notes of work in a common cause with duchesses, for the defence of religion, morality, and the integrity of the empire against Gladstone and "the Rads," they have brought to bear on politics a social lever of extraordinary efficacy. In these gatherings of the Primrose League, too, the neophytes are, as usual, the most vehement in their profession of faith and in their detestation of Gladstone as the prime mover in England's downfall. When "good society" can be had by liberal denunciation of him, he naturally gets short shrift. The hooting of him at the Prince of Wales's reception at the Imperial Institute in May, of which the better class of Englishmen were much ashamed, has been excused by ascribing it to the over-zeal of the Primrose-Leaguers from the Kensington detached and "semi-detached" villas, who felt that in the presence of the monster they must show themselves not unworthy of the exalted society to which they now, in a manner, belonged.

The want of political shrewdness shown in this treatment of Gladstone as the idol of the masses, in a country virtually governed by universal suffrage, is still further exemplified in the treatment of the Irish by the same class. In fact, the two things together afford abundant ground for the inference that "the classes" have lost their cunning as politicians or have not as yet adapted themselves to their new political *milieu*. The abuse of the Irish is fully as persistent and unsparing as that of Gladstone. It is doubtful whether there is any example in history of the steady direction of such a stream of insult on any community which was not held in military subjection by a conqueror, or was not a foreign enemy against whom it was the policy of the hour to excite hostility.

As the Irish have the franchise, and sit on equal terms in the National Legislature, the inconvenience and bad politics of keeping them in a condition of furious hatred of England and Englishmen are obvious. They cannot, if they would, sit down in this age of the world under such torrents of contempt. They are bound, as a matter of self-respect, to resent it by every means in their power, including turbulence, always one of the weapons of the weak and discontented. Nothing, too, is better calculated to arouse the suspicion that the English "classes" have lost their hold on the rod of empire than the theory, which has done immense service in the Irish discussions, that home rule, or self-government, can in our day be treated as a prize for good behavior like an army medal, and that it may be safely and properly withheld from the Irish because upper-class Englishmen think them ill-conditioned and wicked, or, in other words, think of them as they thought of the whole English lower class before the passage of the Reform Bill. The way in which this assumption that self-government is a prize which has to be won, as it never has been won, by good conduct, is applied to the 3,000,000 Irish Catholics, and their unfitness for it proved by telling the world that they are liars, thieves, and murderers, would, even if it were all true, be a political blunder. It is only of a non-voting and unrepresented class, or of slaves, that it is safe or wise for politicians to talk in this way, even if the facts amply justify it. To show how deep seated this delusion is, it is worth mention that even so sober an observer as the London *Economist*, in an anti-home-rule argument the other day, assured Lord Rosebery that an Irish-American State would be composed entirely of "Molly Maguires." If business men talked to each other in this way, how much business would ever be transacted?

The probable effect of this style of talk on the prospects of home rule has also to be considered. Modern democracy is nothing if not optimistic—absurdly optimistic, philosophers say—in its view of the capacity and character of the masses, no matter of what nationality. The new English democracy is no exception to this rule. It cannot bear to hear great bodies of poor people—tenants, laborers, or what not—incessantly reviled by well-dressed gentlemen, as the scum of the earth, and unfit to manage their own affairs, and yet this is in the main the kind of argumentation on the home-rule question to which Conservative orators treat the English working-class voters. Of course, it is not only losing its effect as an anti-home-rule argument, but it is raising sympathy for the Irish in the very class which holds now the balance of power, and will probably ere long rule England.

Some alarm on this point has already begun to show itself in the Conservative ranks. The feeling that abuse of the Irish will not any longer serve in lieu of a positive plan of dealing with the Irish question is spreading among the managers, and there is a strong belief among the Liberals that Mr. Balfour and Lord Salisbury will have some plan of home rule to offer the electors when Parliament is dissolved, as it is pretty certain it will be next fall, after another defeat of the present bill by the Lords. The Liberals will go to the country, as soon as they have some Radical English legislation, such as the Parish Councils Bill and the Employers' Liability Bill, to show as the fruits of this fall and winter session. In forecasting the future of the Gladstone Ministry, it has to be borne in mind that the gains which changed the Tory majority of over 100 in 1886 into a Liberal majority of 40 in 1892, and passed the Home Rule Bill in 1893 by almost the same majority by which it was thrown out in 1886, were made in England. In Ireland and Scotland the Liberals either lost slightly, or barely held their own, at the last election.

THE COLUMBIAN EXPOSITION—IX.

ANTHROPOLOGY.

CHICAGO, September, 1893.

OF all the sciences, anthropology is best represented at the Fair, even if we limit the scope

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of the term to what concerns the uncivilized races. The Directors of the Exposition decided not to rest satisfied with what private or Governmental effort might accomplish, but to undertake active exploration on their own account. This work, confided to the capable hands of Prof. F. W. Putnam, has been fruitful in archæological and ethnological material of great interest and value, which has been gathered in various parts of America under the supervision of some of our best anthropologists. In addition are the usual public and private collections exhibited by nations and societies or individuals, the display of the National Museum and Bureau of Ethnology, and the various bodies of uncivilized natives grouped under different auspices in the grounds or the Plaisance. The anthropological exhibit was accorded a separate building as an afterthought, the space originally assigned to it being otherwise needed; consequently, this material was much delayed in installation and no catalogue of it is obtainable, the so called official catalogue being ludicrously inadequate and worthless. New material is constantly coming in even now, and this state of affairs somewhat palliates the imperfections of labelling and presentation which strike the visitor on every side. The display made by the United States Government is shown in the Government Building, and small local collections of archæology or ethnology may be found in most of the State buildings, or mingled with other exhibits in the most unexpected places. Were all the specimens thus disseminated brought together and properly arranged, a very remarkable collection would be formed, but, as it is, much that is worthy of attention must be lost sight of.

Beginning with the native villages on the Plaisance, among those best worth visiting is that which contains the "Dahomeyans." The good-natured negroes here brought together are obviously of several different tribes, but all in about the same state of culture. A Boston lady observed that she regretted having seen them when she thought of "the gulf between them and Emerson." But Emerson himself would have found new material for epigram, if he could have visited these people, noted their singular dances, and observed the peculiar but effective methods of their simple housekeeping. The women grind maize between two flat stones, the native smith will fashion a very presentable ring out of a copper penny with his primitive tools before one's eyes, all in a fashion as old as Tubal Cain. An observant eye will note the fetish images scratched on the rough-cast walls of their huts. Passing eastward, the Cairo Street is worth a visit, and, so far as the "make-up" is concerned, differs chiefly from its original by the absence of the Oriental filth. Here may be seen some very clever Hindu jugglers, the leader of whom, before each trick, goes through a very reverential incantation to his patron gods with a peculiar sort of bagpipe. Every afternoon a bridal procession is led through the street, and what appear to be several genuine dervishes perform their rites before a very unsympathetic American audience. Further along, the village of the Javanese gives an excellent idea of their state of culture, their houses, methods of weaving, etc., with periodic performances in a little theatre. Across the way the Sultan of Johore displays a compact but well-selected series of utensils, samples of manufacture, models of traps and fishing-gear, and a small but well-built house. Near by is a small encampment of Bedouin, under a roof, where their methods of preparing coffee, breadmaking (curiously like that of the Pueblo Indians of New Mexico), and dancing may be observed, in about the normal state of untidiness. Last of all, and decidedly the best, come the Samoans, whose village is not especially interesting, but whose dances and pantomime in their little theatre no one should miss. They are fine specimens of humanity, and their dances are given with an earnestness and vigor really admirable. One seems to catch here the aboriginal note in its purity. These people are said to be delegates from a Catholic mission in Samoa, and expect to devote their earnings to the propagation of the faith—an odd way of making the old pay tribute to the new.

The exhibit of the National Museum and Bureau of Ethnology is designed to illustrate the condition of the North American aborigines at the advent of Columbus, classified in accordance with the linguistic map recently published by the Bureau of Ethnology. This is largely done by means of groups of life-size figures engaged in some occupation characteristic of the tribe or stock to which they belong, surrounded with products of such industry and the utensils or tools employed. The figures, when possible, have been modelled from life and are dressed in native garments. Several of these groups are among the best things of the kind ever prepared, though to be fully appreciated they require a somewhat more thorough knowledge than is possessed by the average visitor. A particularly good one is the group of Moqui women making bread. The Moqui corn, red, blue, yellow, and white, is there, with a woman grinding the parched grains, each color being kept separate; another parches the grain, while the colored meal, thinned from a paste to a gruel, is wiped over a hot flat stone by a third. Here it cooks instantly to a paper-like sheet, which is folded up in flattened rolls like bundles of colored tissue-paper. With a brief explanation, such a group tells its story clearly and in a fashion to be remembered, especially when in the Plaisance one watches the Bedouin woman spreading her papery sheet of dough over a dome-like sheet of hot iron which serves the same purpose as the bread-stone of the Moqui. An extensive collection of objects illustrating the arts of women among savage and semi-barbarous people was prepared by the National Museum, and is shown in the Woman's Building.

Prehistoric anthropology is illustrated by a collection selected by Mr. Holmes of the Bureau of Ethnology, showing the several periods of the Paleolithic age of Europe, with some of the supposed paleoliths of the United States for comparison; and other objects belonging to the Neolithic age. There is also a good series illustrating the quarrying work of the aborigines of the United States, from the quartzites of the District of Columbia to the novaculites of Arkansas and the copper of Lake Superior. Another group contains selections from a collection illustrating the ceremonials of the Oriental religions of the Mediterranean basin, with special reference to them as a starting-point for a comparative study of religions. A large proportion of the synoptic State collections show illustrations of the local archæology, many of which are well arranged and labelled. A good example is that of the State of Illinois, which has in all branches an excellent synoptic exhibit. Most of the Oriental countries having separate buildings and not occupying space in the Anthropological Building exhibit more or less anthropological material. Among many which might be mentioned as worth a visit it will suffice to refer to the Cingalese collection and that in the building devoted to the French colonial dependencies. The implements, etc., are not segregated, but among the things shown are many very interesting specimens.

The Anthropological Building is a cheap structure put up at the last moment in an obscure corner of the Park, yet it contains what one is tempted to pronounce, scientifically, the most interesting collections exhibited under any single roof in the grounds. These comprise, on the one hand, the exhibits of the Anthropological Department of the Exposition, gathered for this occasion under the direction of Prof. Putnam and his assistants, and on the other the usual displays by foreign nations, scientific societies, and individuals. It will be possible here to refer only to a small proportion of the display. Beginning with foreign countries, a very large collection, almost without labels, is shown by Brazil, including remains from the shell-heaps described by Hartt as well as many things from existing tribes. Especially beautiful is the feather work, but the absence of any means of finding out what the things are, and where they come from, is exasperating. British Guiana and Mexico also show much that repays examination by the expert, but with a lamentable deficiency of labels. The collection from the Museo Nacional of Costa Rica contains some extra fine stone carvings from Nicoya and Agua Caliente. Japan has a well-systematized and labelled collection which does not contain much that is novel to students, unless it be the specimens from the shell-heaps which were described some years ago by Prof. Morse. China appears to have no official exhibit, but the deficiency is partly supplied by a well-selected series from the Archæological Department of the University of Pennsylvania. The Peruvian collection of Montes is rich and interesting, but only partly labelled. A large space devoted to the prehistoric cemeteries of Peru attracts much attention, the aim being to exhibit an excavated area with the mummies, etc., as they would appear after the earth is removed. Here again the absence of explanatory placards deprives the display of much of its usefulness to ordinary visitors.

A most attractive display of casts from Grecian sculptures recently excavated is to be found in the central part of the hall. Some of them are familiar, but others, especially slabs derived from tombs showing family groups, deities, etc., are new, at least to the majority of visitors. New South Wales comes to the front with a very fine collection relating not merely to her own section of Australia but also to the rest of that continent, Tasmania, part of New Guinea, and the islands of the Australasian seas. It comprises, besides utensils, weapons, garments, etc., of existing or recently extinct tribes, a fine series of solar enlargements of photographs of the people themselves, the best yet brought together, and also a valuable collection, loaned by Prof. Liversidge, of very rare prehistoric stone weapons and tools. All this material is well classified and labelled; an excellent annotated catalogue is distributed by the Commissioners, and also two other pamphlets, one by the Rev. Dr. W. Wyatt Gill, containing notes on the Hervey Islanders, and the other by Messrs. Hill and Thornton on the aborigines of New South Wales. Near the exhibit of New South Wales is a small but important collection from New Caledonia, illustrated by a remarkable collection of photographs by J. G. Peace of Nouméa. These well repay close examination, and illustrate much

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better than most anthropological photographs many details of interest.

France shows a set of the Charnay casts of ancient sculptures of Yucatan and Honduras, close to which are the more recent reproductions obtained by Prof. Putnam's party, except a few of the larger ones, which are erected in the open air not far from the building. The rapid way in which these monuments are deteriorating renders the present collection most opportune and important. The Government of Honduras has a small exhibit of mostly fragmentary original pieces of similar carvings. A very interesting small collection from Bolivia has been received from one of the Putnam parties. Of the other contributions obtained through the official explorations, one of the most interesting is a large-sized model of the Skidegate village, Queen Charlotte Islands, a settlement of Haida Indians renowned for its carved totem posts and richly ornamented dwellings. In this connection attention should be directed to the Alaskan collection of Lieut. Emmons, displayed in the gallery of the Government Building, which, with much that is modern and evidently made for sale, contains also some of the finest specimens of native work, in particular carved masks, ever brought from the northwest coast.

A large collection of archæological material from the Hopewell group of mounds, Ross County, Ohio, is exhibited by W. K Moorhead. It is particularly important as comprising the spoil from an altar mound where a vast number of objects, probably the most highly treasured of their owners' possessions, were cast into the flames on some critical occasion. These include a great many fine archæological specimens, some doubtless of great age, among which appear a few articles of European origin, perhaps derived from the early Spanish traders. The most numerous of these are the copper ear-studs, some of them plated with silver, of which about a peck are shown; one or two brass or copper buttons; rolled sheet copper, used for cutting into ornaments, and some arabesque designs in the same material, evidently of European manufacture. Some scroll-like ornaments of mica were also evidently cut with scissors, as the natives possessed no aboriginal tools by which such clean-cut curves could be produced. It is to be regretted that so fine and important a collection as this should be almost wholly unlabelled, and that no positive marks by which they could be certainly identified have been attached to the majority of the specimens. Prof. G. F. Wright of Oberlin has his collections of archæological specimens on view, where various implements over which much controversy has been had may be inspected by the curious. Among the thousands of stone implements exhibited from all parts of the country the fine, well-arranged series of the Missouri Natural History Society should be noticed, although there are so many well arranged and carefully labelled specimens on view that it is impossible to refer to the greater number of them. The archæological department of the University of Pennsylvania has a well-selected series of objects, ethnological and archæological, and perhaps one of the largest series devoted to a single topic is that shown by Mr. Stewart Culin in his collection of playing-cards and related games. A very interesting contribution has been made by the Nez Percé Indians, at the suggestion of Miss Alice Fletcher, illustrating customs and utensils now almost or entirely out of use, but which have been restored or reproduced by the aid of the elders to whom they were familiar.

The gallery contains the anthropological laboratories, where a vast amount of statistical information has been restated in graphic form under the direction of Prof. Jastrow, offering to the student of such matters a fund of information over which days might be profitably spent. Anthropological measurements are taken here. Near by are the well-known statues of the Harvard boy and girl. These attract a constant stream of visitors, and are generally acknowledged to form one of the most instructive exhibits in the building. Many visitors will notice several mammoth sheets of heavy paper covered with columns of figures and words in an unknown tongue. These represent the results of one of the most important of recent archæological studies, that of the Mexican calendar by Mrs. Zelia Nuttall. Her investigations on this subject, aided by some recently discovered manuscript records of the period of the Conquest, have resulted, it is believed, in definitely solving a most intricate problem. Mrs. Nuttall's discussion will shortly be printed by the Peabody Museum of Archæology in Cambridge.

In conclusion, it may be said that, owing to the active exploration instituted by the Directors of the Exposition into matters connected with American anthropology, it is probable that this department of science will permanently profit by the anniversary thus celebrated to a greater extent than any other line of research. At all events there can be no question, in spite of all shortcomings, that Prof. Putnam and his associated workers have brought together for our instruction an anthropological collection hitherto unequalled and hereafter not likely to be surpassed. W. H. D.

THE PROSPECTS OF HOME RULE.

LONDON, September 9, 1893.

A CERTAIN engraving always rivets my attention when I see it in the print-shop windows. It is from Miss Thompson's painting of "The Square at Waterloo." The faces of the men in the shattered but unflinching array are a study—the young and enthusiastic wild with delight and exultation as a wave of their assailants breaks at their feet; the older, the more thoughtful, subdued by the gravity and uncertainty of the situation and all that still awaits them. I thought of this picture last Saturday morning as so many of the Irish and Liberal members leaped on the benches to cheer the passage through the House of Commons of the Home-Rule Bill. I thought of it in Palace Yard as the light went out in the Clock Tower and applauding crowds accompanied Mr. Gladstone's carriage to Downing Street. I acknowledge the enormous advance made since twenty-three years ago, when a small party met round Isaac Butt in a hotel parlor in Dublin to establish the "Home Government Association." I ponder the assurances that a Liberal Government has never failed in the ultimate accomplishment of any great measure upon which it had set its heart. Yet I reflect that in politics, as in all human affairs, no two cases are precisely alike, and I cannot recall that past successes were achieved in the face of impediments and complications such as stand in the way of a Home-Rule Bill becoming an act.

We may know that the contention between Great Britain and Ireland, and the fears and suspicions with which the minority in Ireland regards the majority, must come to an end; but the when and the how are the question. The carrying of a bill such as "The Government of Ireland Bill" would accomplish it; but when and how will such a bill become an act? If within a few years, the world will have an extraordinary instance of the success of a measure in spite of tremendous opposition. I do not so much consider the defeat of the bill in the House of Lords this morning by 419 to 41. Other considerations weigh much more with me. Parliamentary warfare was entirely revolutionized by Mr. Parnell and Mr. Biggar. A minority has now forces at its disposal such as it never had before. No longer does every day bring across from Ireland fresh tales of harrowing evictions, or of barbarous imprisonments for the made offence of free utterances from the press or representative men, such as mayors or members of Parliament. Ireland is quiet, and her population, what remains, enjoys comparative prosperity, such at least as she never before attained. The excitement has subsided to which England is always roused by accesses of Irish crime and disturbance, and indifference is apparently again setting in. The Ministry, men like Mr. Gladstone, Mr. Morley, Earl Spencer, Mr. Bryce, Lord Rosebery, Lord Herschel, Mr. Asquith, Sir Charles Russell, Sir W. Harcourt, with the Liberal party in the main, are thoroughly convinced of the necessity for home rule. By many of them the position is realized as clearly as it ever was by Grattan, O'Connell, or Butt. For this realization, width of mind and experience, a certain philosophic train of thought, not given to all men, have been perhaps requisite. How will the British electorate at the next election regard the assertion of the necessity for home rule as it will be put before them? Great Britain has within the past century made advances in prosperity and prestige rare if not unprecedented in history. It has been guided by a wiser commercial policy than that of any other people. Within the last twenty years education has increased, pauperism and crime have diminished, at an astounding ratio. The British people feel that supreme power now rests with them. No wonder if they attribute all this largely to the institutions of their country, prominent among which is a united Parliament, regulating the smallest as the greatest affairs.

Say what we will, home rule, in so far as it is meant to be practical, is an infringement of the principles upon which the united Parliament has hitherto worked. The British people see what they have gained and the position to which they have attained. It is not equally apparent to them that the present constitution of Parliament will be a bar to their further progress and development. Ireland is not Great Britain. It is "a far cry" there when she is not in disturbance. Men are more easily influenced through their fears than through their reason, and 315 of the 670 members of Parliament—among them some of the ablest and sincerest men in the House—hold that home rule will separate Ireland, destroy the Constitution, break up the Empire, render controversy in Parliament fiercer than ever, annihilate financial control there, and make Irish delegates supreme in British affairs, while reducing the loyal minority in Ireland to virtual slavery in property and religion. (I paraphrase Mr. Gladstone's enumeration of these objections.) Great Britain is an intensely Protestant country. With ample resources now at hand, Irish Protestants will henceforth flood the British constituencies, predicting the direst woes to themselves and all they hold dear and sacred from the passage of such a measure as home rule. How would a Catholic United Kingdom regard the appeals on similar grounds of a Catholic minority in one portion of its dominions?

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And if the Unionist position has been comparatively strengthened, that of Ireland, apart from the improvement in the condition of the country, appears to me to have been considerably weakened. If we may judge from the acknowledgments in the newspapers, funds are not as plentiful as they used to be. Irish Nationalists cannot, without laying themselves open to imputations regarding "British gold," receive supplies from British friends as can the Unionists. More serious than all, there is division in our ranks. A "Nationalist" "home-rule" daily organ in Dublin, expounding the principles of a party of nine "true Parnellites" in the House of Commons, lives principally on detraction of those men most prominent in the struggles of the last dozen years. Michael Davitt has been hunted into the bankruptcy court. Ireland thought she had at length evolved a Washington. He proved but a counterpart in clay, and in crumbling to his ruin did his best to involve that of the cause he had hitherto served.

The demand for home rule is eminently just and reasonable, entirely in accord with the experiences of the English-speaking and Teutonic nations throughout the world. The issue now depends on the average calibre of the Irish people. If it proves to be in any degree approaching that of your Revolutionary, your Abolitionist fathers, success is assured. If the progress of the home-rule chariot requires for its continuance the continued hope of some immediate and extensive money gain, such as was lent to it by the Land League movement, a long period of discouragement may await us. With the Irish as with the British people in this case, a philosophic conception of the necessities of the situation is all-important. Nothing has impressed me more in Parliamentary warfare than the superior advantage conferred by university education and training; this advantage leading many of only ordinary abilities to elevated and useful positions, while its absence leads others of preëminent natural capacity to occasional failure. Yet the present struggle will be largely a soldier's battle, and the two men whom I consider most likely to prejudice the cause of home rule before the constituencies have neither of them, I believe, had such training.

The one is Mr. Chamberlain, of whose talent and influence I need say nothing. Mr. Balfour is of a nobler and finer organization, but entirely lacks Mr. Chamberlain's point and implacability. If Mr. Chamberlain had once seen fit to enter upon a repressive policy in Ireland, he would never have relaxed as Mr. Balfour did. If he had once taken up an unpitying and inexorable attitude towards the Irish people, he would never, as Mr. Balfour did after an extended visit to the West, have allowed his policy to be modified by sympathy for their suffering. Mr. Chamberlain has abandoned all Liberal traditions, and, as far as we can perceive, is now the advocate of a purely repressive policy towards Ireland.

The second personage I feel impelled to name, Mr. Thomas W. Russell, is also to be found in the ranks of the Liberal Unionists. A young Scotchman, he came over to Ireland in the sixties, interested himself in Liberal advancement, and became the paid leader of the temperance and Sunday-closing movement there. Upon the passage of the Sunday-Closing Bill and the breaking out of the Land League agitation, he relinquished further temperance work in Ireland as hopeless, though he opened a temperance hotel in Dublin. Mr. Russell never sympathized with Irish national aspiration, and all along he must have had to suppress a certain scorn of the Irish people and their religion. He is a man of unblemished personal character. We have no right to question his statement that he occupies his present position in London society entirely on means drawn from his writings and his business. He displays greater energy in speech, writing, and organization now at fifty-two than he showed thirty years ago. His acrid and fanatical speeches against home rule have been prominent in the debates. His mountains have, it is true, generally been reduced to molehills by the answers of Mr. Morley and the criticisms of Mr. Sexton. But his statements will doubtless pass with but little challenge where through the British constituencies he will now carry the fiery cross of his passionate hatreds and burning convictions. He is a most convincing popular platform orator. "Pirates," "great brigade of liars," "breakers of all the Ten Commandments," "tellers of lies by the million," are his ordinary estimates of the Irish party. He has declared "drink to be the spinal marrow of the Irish cause"; that the "Land League was a conspiracy the most baneful that has ever cursed any country." He has said that "the people south and west [of Dublin] are utterly demoralized," that "large tracts of Ireland are mere nests of mendicancy," that "if the English and Scotch element could be extracted from the commerce of Dublin and Cork, these cities would be left lonely wildernesses." That he is allowed unmolested to travel about Ireland and carry on his ordinary avocations there is a striking proof of the natural mildness of the Irish. No man would dare use such language regarding a free people and live among them. Few would have the courage to speak so of any people. If not loved, he is certainly valued by his own party.

Thus, as my previous communication led up to Mr. Morley, the ideal exponent of the claims of home rule, so this, regarding the force and spirit of the Opposition, has led down to Mr. Russell. Certain as is a settlement on home-rule lines whenever the controversy between the islands is ended, my desire to imitate Mr. Morley's "clear and steady gaze" at the present position may perhaps have conduced to make my estimate of it unduly sober. All depends upon the Irish people themselves. So long as they avoid further differences and maintain in Parliament a party of seventy united Nationalists, as at present, it can scarcely be doubted that they will ultimately command the situation—unless "Labor," with its shadowy aspirations, and claims which are to so many apparently subversive of true liberty, involves every other issue at home and abroad.

D. B.

KASHMIR.

MARIENBAD, BOHEMIA, August, 1893.

IT suffices to mention the name of any of the better-known divisions of the world to call up in the mind of an intelligent and educated though untravelled person, by some obscure association of ideas, a fairly definite conception of the kind of scenery characteristic of the region in question; and this conception will be much the same for all sorts of men, and is a kind of international possession. The source of it is not so easily indicated, but it will, I believe, in most cases be found to take its rise in some one book wherein the spirit of the locality has been at some time enshrined. Kashmir, except as the land of shawls, is to most men the land of 'Lalla Rookh.' As Moore described it, most people conceive it to be a country of gardens and waterfalls and fair women, a country of glades and lawns and pleasant places, a land of luxury and even wantonness, the home of song and dance, where the unclouded sun is not too scorching, and fresh breezes are ever wafted from glittering hills. Unfortunately, Moore was never in Kashmir, and the country he described was a realm of his own fancy. Kashmir is beautiful, but not with the kind of beauty of 'Lalla Rookh.' It has no waterfalls, no palm trees, and but little aspect of gayety. Its charm is of a subtle and subdued character, and the newcomer is liable to be at first disappointed and disillusioned.

For us in England the name of Kashmir calls up a rather more definite but even falser image. We all have Anglo-Indian cousins, whose modes of thought and manner of life are more foreign to us than those of our transatlantic kinsmen. The Anglo-Indian tells us of Kashmir, but we do not realize the atmosphere in which he is accustomed to live and the scenery by which he is usually surrounded; we are therefore unable to put ourselves into his place or to see with his eyes. Kashmir is to him the very garden of the world, because he goes to it from the burnt and fever-stricken plains of India and not from green and fertile Europe. Its wealth of vegetation is magnified by contrast, and multiplied afterwards by memory playing about it in the hot days before the breaking of the monsoon. Its surrounding hills are the hunting-ground where the young subaltern spends the happiest days of his life. Thus, in the mouth of the Anglo-Indian, Kashmir becomes a paradise of surpassing loveliness, which (he being for the most part a wordless person) he makes no attempt to describe, still less to criticise, but is content to rave about when the mood takes him.

Historically, Kashmir has had two interesting epochs. The first was from about the beginning of the second century B. C. to about the end of the eighth century A. D., or later. It was during this time that the country was dotted over with the charming little Siva temples, showing Hellenistic architectural influence, the ruins of which, some of them almost perfect, add so much to the interest of the country to-day. The second of the periods that have left their mark upon Kashmir was the time when it belonged to the Moghul Emperors. They made it their summer resort, and covered it with the charming gardens which still exist in the neighborhood of the capital, Srinagar (pronounced Srĭnúgger). It is also said that to them was due the introduction into the country of the chinar tree, which adds so much to the picturesqueness of the village neighborhoods. The English took it when they conquered Lahore, but they promptly sold it for £2,500,000—a sum which, I believe, was never paid. It remains merely a protected, and till recently a vilely misgoverned, native State, into which white men are admitted only on sufferance.

Kashmir proper is but a small portion of the kingdom of Kashmir; it is the Vale and no more. The Himalayas, coming from the south-east, divide into two branches, of which the northern continues to form the left bank of the Indus valley; the southern is the Pir Panjal range. The Vale of Kashmir is an ancient lake basin, about seventy miles long by thirty miles wide, included between the two ranges. From the crest of the Pir Panjal you can look down on to Kashmir on one side and on to the plains of the Panjab on the other. Through the now filled up level of the Vale, the waters of the Jhelam lazily meander in series of wide loops, till they come to the gates of the gorge which they have cut through an in-

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tricate rock-bound district, westwards and then southwards to the burning plains. The kingdom of Kashmir stretches far to the north and west, and its frontiers are not yet diplomatically defined; but its natural and practically its actual boundary is the line of the Hindu-Kush and Mustagh ranges, beyond which lie Russian Turkestan, the Pamirs, and Chinese Turkestan. Eastwards the Maharaja's dominions include that portion of Thibet known as Ladak, or little Thibet; westwards they terminate vaguely in the no-man's-land on the banks of the Indus, inhabited by a set of chaotic robber tribes, most of whose barren fastnesses have never been penetrated by any civilized traveller in historic times. The whole of this large area, beyond the Vale, is to all intents and purposes desert—mere crumpled Sahara below, on which the ice-bound region rests. This is the hunting ground of Kashmir, interesting to sportsmen and mountaineers, and destined some day to attract the attention of gold-miners, but otherwise dreary and desolate, "sunburnt and sorrowful" below, frozen aloft, sparsely inhabited by a few forlorn tribes who derive a scanty subsistence from patches of sand artificially irrigated.

The royal road by which the Moghul court used to enter the Vale of Kashmir was carried over an easy pass in the Pir Panjal. The route was divided into easy stages, and at the end of each was built a large *serai*. Some of these still exist in tolerable repair; others have fallen into hopeless ruin. Special permission must now be obtained from the Maharaja (through the British Resident) to travel by this route. The other principal ancient way into the valley was from Rawal Pindi up the gorge of the Jhelam. A wretched and often dangerous mule-track, which wandered vaguely up and down hill to turn the various gorges, was till recently the track that the traveller by this route had to follow. Of recent years, however, an admirable high road has been made along the Jhelam, and a swift service of *tongas* organized, so that it is now possible to drive rapidly (in three days or less) from Pindi by way of Mari, Kohala, and Domel to Baramula, where the level Vale opens out. At the end of every stage the Maharaja has built an excellent *dâk bangla* (practically a hotel), where the traveller and his servants can dine, sleep, and breakfast at a nominal price. Some of these *dâk banglas* are surprisingly good, most picturesquely situated, and well furnished, but no one is allowed to make a stay in them. The first comer must always give place to the last arrival and go forward along the road.

At Baramula the charm and life of Kashmir commence. Henceforward the road and the tonga are quitted, and the river and *dunga* take their place. A *dunga* is a long kind of flat-bottomed punt, with a house of matting built upon it. The walls of the house are matting blinds, which can be rolled up. The boat is unequally divided into two chambers, in the hinder of which the boatmen live. It is usual to engage one of these boats for each white member of the party and one for the cook and servants. They are towed or paddled or punted up the river; down stream they are permitted to drift. Comfortable European house-boats can be hired at Srinagar, but the proper life of the river is lived in a *dunga*, and, for men not intending to make a prolonged stay, they suffice.

After the hot and dusty journey through the Panjab to Pindi, and the cantering drive of over 150 miles thence to Baramula, nothing is more delightful than to glide out on to the silent waters in the evening of arrival, and moor for the night a short distance above the village. Not a sound, save the lapping of ripples against the boat, breaks the stillness of the night. Soft breezes pass under the raised curtains and play gently over face and hair. The stars shine not too brightly in the sky, while their doubles dance in the water, and if there be moon enough, a faint suspicion of distant mountains and snowy crests may be felt in the far distance beyond the flat of fertile fields where all things are asleep.

Before you awake next morning the boat is on its way, following the tow-rope so lazily that it only rocks you into deeper slumber. The light presently frets the matting walls, and when you cause them to be uprolled, the sky is bright before you in the water, and, beyond the bank, rise the hills in clear silhouette against the glowing east. Now and again a boat urged by paddlers rowing to a musical refrain passes by, picturesque husbandmen look down on you from the banks, and here and there a village diversifies the simple view. As the sun climbs higher the air becomes filled with a tender mist impregnated with light. All the details of the mountains are blotted out by it so that the snowy crests appear to swim in the gay atmosphere. The light mist always lies upon the plain, and seems to be a part of the sky that has fallen there and been forgotten. Nothing is ever hard and clear. All outlines are soft. There is always a glitter of light as though diamond dust were diffused about.

The day passes lazily by, and you find your boat entering the Wular lake. The hills rise from the water on two sides, the plain stretches away on the third. Perhaps you may catch a glimpse of Bandipur on the north bank and of the new zigzag mule-track, closed to travellers, along which lies the way to Gilgit and the Pamirs—the natural trade-route into Central Asia. The boatmen now bend to their work, for they fear the gusts of wind that sweep unheralded from the hills and make the passage of the lake perilous. It is soon crossed, and you are in the Jhelam again, with the banks and the trees passing lazily by and the hills shifting their position to the bending of the stream.

With a double crew and a moderate backshish, you can, no doubt, mount much more swiftly, but no one in a hurry should visit Kashmir. The spirit of the country is not for him. It can be appreciated only by those who can be idle with delight, and can spend without boredom all the hours of a summer day lying on their backs amid beautiful surroundings, and thanking Heaven that they are alive. The lazy traveller with his lazy crew will tie up for the night somewhere against the bank, and the morrow will be as its predecessor. Towards evening Srinagar will be near, and fortunate is he who enters its waterway towards sunset, when all the air is full of gold, save where drifts of smoke from the wood fires glide athwart it in bands of blue.

In the full flare of midday the irregular wooden houses that crowd the river banks and the foul alleys look sordid enough; but towards evening, when the sunset lies on the water and floats in the sky, a glamour envelops the whole and makes of the city an ethereal paradise, a place of dreams and wonder, and of the people that navigate its streams and canals, not men, but the modelled conceptions of a sculptor's happiest hours, moving about amidst objects from another world. The Mosque of Shah Hamadan is passed about half-way up the town. It is beautiful at all hours of the day, with the beauty, chaste and reserved, which seems to be the prerogative of almost all Moslem architecture in whatever country it is found. The plated tent-shaped roofs of the Hindu temples flash back the light from the sky, and even the tawdry palaces of the governing caste borrow for a moment from the witchery of advancing night a dignity not their own. The passage of the town is always exciting, owing to the press and throng of hurrying boats; the contrasting peace that follows, when the houses are left behind and only parks and fields spread on either hand, is all the more delightful. Lines of noble poplars define the margin of the shore and are reflected black in the water. The hills approach. In another mile the boat reaches its destination—the banglas and camping ground called the Munshi Bagh, reserved for the use of foreign visitors accompanied by ladies.

To bachelors the Chinar Bagh is assigned. It is a damp but beautiful park, lining one side of the narrow river that connects the Jhelam with the Dal Lake, the pearl of Kashmir. The visitor's first expedition should be to the summit of the hill, close behind the baghs, called the Takti-Suliman. It is crowned by the most ancient and approximately perfect temple in Kashmir, and it commands a gorgeous panorama. The whole vale spreads abroad on one side to the encircling mountains; the city, with its grass-carpeted, flower-adorned roofs, is at the foot, and its suburbs and fields straggle round and merge into the floating gardens that are moored on the still surface of the lake itself. To see the Dal Lake is to be irresistibly attracted towards it. An hour's paddling brings you there. You wander about it and visit the beautiful Moghul Gardens that succeed one another round its banks. The best of them is, perhaps, the Shalimar Bagh, where Shah Jehan and his favorite wife, Nur Mahal (for whom was built the Taj Mahal at Agra), were reconciled on the Feast of Roses. It is a garden of the formal Persian kind, whose plan is the pattern of so many Oriental carpets. The terraces are symmetrically divided by paths into shady parterres. A marble-bedded stream comes dancing down in the midst, carried over little marble slopes whose surfaces are so engraved in patterns that the water rippling down them looks like crystal drapery. Pools, baths, and fountains, both in the open air and beneath pavilions, succeed one another on different levels, and there are picturesque houses on the various terraces whose every window commands an entrancing view between trees and over the lake to the hills that swim in the sky. In such surroundings, by choice in the months of April and May, when the fruit trees are in blossom, the flowers are hurrying forth to greet the sun, and the plains of India are becoming intolerably hot, the traveller may spend delightful days, whose passage, if he be in restful mood, will scarcely be perceived.

The bed of the Vale of Kashmir is more than 5,000 feet above the sea. The winter is, therefore, cold enough and the lake is sometimes frozen over. The hot weather is likewise rather emphatic, and the skirts of the monsoon reach into the valley and bring many days of rain and thunder. But heat and rain can be easily escaped by quitting the Vale itself and visiting the high side valleys, each of which has a charm and loveliness of its own. A fully equipped camp can be hired for a small sum from Samad Shah, or any of the other Srinagar merchants, and the necessary coolies can be engaged, body and soul, for four pence a day each. On the way, perhaps, to one of the summer resorts, or merely as an excursion from Srinagar, the visitor will not fail to

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mount the Jhelam for two or three days to the upper limit of its navigable portion. He will thus pass the ruined temples of the ancient capital, Avantipur, and the picturesque city and bridge of Bijbehara. At Islamabad he will quit his boat and visit the interesting, though greatly over-praised, ruins of the so-called Temple of the Sun at Martand and the sacred places at the river's source. If he then returns and spends a few weeks in the park-like Lolab and more magnificent Sind valleys, and, perhaps, goes for a short time to the Anglo-Indian summer settlement of Gulmerg (where he can hire a plot of ground and have a wooden house built for a ten-pound note, selling it a month later at half-price to a newcomer), he will have spent the cheapest, probably the most delightful, six months of his life. If he is travelling with ladies who can ride and are moderately adventurous, he might return to India by riding for two months along a good, though sometimes giddy, mule road to Ladak (where he will see Thibet in sample), and then over the Himalayas, by easy but high passes, and through the valleys of Kulu, some of the most beautiful in the world, to Simla.

To conclude with a practical remark. A couple of men willing to rough it, about as much as one roughs it in out-of-the-way parts of the Tyrol (and that is not much), could spend six months along this route from Rawal Pindi, through Kashmir and Ladak, to Simla without consuming more than £150 each, and they might do it for considerably less. They would have, of course, to learn Hindustani, which can be done in ten days. A larger party, including ladies, and travelling with a tent for each European and one or two sitting-room tents, could scarcely succeed in spending more than £1,000 in the same time and over the same ground. The journey is not in the least suited for persons of the tourist habit of mind; but to those who have in them anything of the traveller's spirit it cannot be over-recommended. The country is throughout healthy, and invalids are constantly sent from India to wander through it. W. M. Conway.

Correspondence.

THE JUDICIAL POWER.

To the Editor of The Nation:

Sir: In an address delivered in Washington, September 18, 1893, on the occasion of the 100th anniversary of the laying of the corner-stone of the Capitol, Hon. Henry B. Brown, in speaking of Chief-Justice Marshall, said:

"In the case of Marbury vs. Madison, which arose at John Marshall s very first term, he declared the judicial power to extend to an annulment of an act of Congress in conflict with the Constitution, a doctrine peculiar to this country. . . . The lack of this check upon the legislature has wrecked the Constitution of a foreign State, and it is safe to say that our own would not long have survived a contrary decision. Had Marshall rendered no other service to the country, this of itself would have been sufficient to entitle him to its gratitude."

The doctrine of the power of a court to annul an act of the Legislature was not unknown to American jurisprudence previous to the decision of Marbury vs. Madison. In October, 1786, six months before the meeting of the Convention that framed the Constitution, a court of Rhode Island, in the case of Trevett vs. Weeden (not reported), held the "forcing act" to be unconstitutional (McMaster's 'History of the People of the United States,' vol. i., pp. 337-339). The doctrine was recognized by Chancellor Wythe in May, 1793, in the case of Page vs. Pendleton. In that case the power of the Legislature of Virginia to pass a valid law confiscating debts due by Americans to citizens of Great Britain at the outbreak of the Revolutionary War was denied, on the ground that such a law would be repugnant to the law of nations. (Wythe's 'Virginia Reports.') Marshall studied law under Wythe, and it is probable that he was familiar with Wythe's views on the subject. Edgar R. Rombauer.

St. Louis, September 19, 1893.

"PRACTITIONER."

To the Editor of The Nation:

Sir: A request has been addressed to a friend of mine: he has asked me to comply with it in his stead, and I now do so. The request is, "to trace the origin and adoption into good usage of that most ungainly and misshapen word, *practitioner*."

This word, with every early one of the same class, has French for its base. It was built up on *practicien*.

Similar to it, and apparently somewhat older, is *parishioner*, due to *paroissien*, through its medieval Anglicized corruptions, *pareschen*, *parysshen*, *parisschen*, *pareshon*, *parishion*, etc., etc., of which the ancient doublet was *paroschian*, afterwards *parochian*. Then there is *logitioner*, from *logicien*, authorized by the Rev. Dr. Nicholas Harpsfield (about 1555), by the Rev. Dr. Thomas Stapleton (1565), and by James Sanford (1569); as there is likewise *pragmatitioner*, from *pragmaticien*, in R. C.'s translation from Henri Estienne, *The World of Wonders* (1607). Add *scrivener*, for which Chaucer, Lydgate, and others have *scriven* or *scriveyn*, the old French *escrivain* apheresized, if the original of the word be not the Italian *scrivano*.

An imitation of the vocables instanced is *musicianer*, a serious term with William Lithgow in 1632, used humorously in the *Musical Travels* of Joel Collier, or John Bicknel (1774), and found as now, as a vulgarism, in Gen. John Burgoyne's *Maid of the Oaks* (1779). Representing illiterate blunders are, farther, *physicioner* and *physicianer*, which occur, respectively, in Mrs. M. Pilkington's *Celebrity* (1815) and in Mrs. Eliza Nathan's *Langreath* (1822).

To *practition*, an actual or an assumed depravation of *practitian*, the termination *-er* was irregularly affixed, in order to produce a form thoroughly familiar to the popular eye and ear. Elongations more or less like that exhibited in *practitioner* we have in the chronicler Capgrave's *fischerer*, for *fisher;* in John Lyly's *arbiterer*, for *arbiter;* in the old *alchemister*, and *furtherer*, for *further;* in *Britisher*, *foreigner*, *fruiterer*, *poulterer*, *upholsterer*, *lesser;* and in the dialectal *chemister*, *masoner*, *teamer*, *lesserer*, *worserer*, and so on.

Practician, recorded by the lexicographer Minsheu, has been used by Coleridge (1810), Mrs. Sarah Austin (1833), and John Sterling (1839). Richard Brathwait (1640) has *practist;* Bp. John Gauden (1661), *practicant*. To return to *practition*, referable to it is the *practitional* of the Rev. William Watson (1602) and of Robert Southey (1807).

That *practition* has had existence may well be, seeing how common *magition*, *musition*, and *phisition* once were. For *parishion*, mentioned above, we have the authority of Charles Wriothesley (before 1561), after whose manner many, doubtless, spelled before him; the Rev. William Catton having written *parishioner* about 1488, as did the Rev. Nicholas Udall in 1545, and Bp. Bonner in 1554.

Paryshon, *parishon*, in *The Revelation of the Monk of Evesham* (1482, or earlier), pp. 88, 104 (Mr. Arber's edition), I here pass by, with many other points touched on where I discuss *parishioner* and *practitioner* in *Recent Exemplifications of False Philology* (1872). Nor need I dilate on the heteroclite *addression*, *fallacion*, *reminiscion*, *conscionable*, *conscionless*, *conscientional*, *equinoctional*, etc., most of which are adduced for remark in my *English Adjectives in -able* (1877).

Practitioner, it seems likely, came up not long prior to the middle of the sixteenth century. The Rev. Nicholas Udall has it in 1545, from about which time occurrences of it steadily become more and more frequent.

Now, at all events, as being distinctly differentiated from *practiser*, it has, admittedly, the marked merit of unquestionable utility; and this fact, coupled with that of its thorough establishment, would suffice for its justification, even if, from an etymological point of view, it were a monstrosity altogether unique.

F. H.

Marlesford, England, August 25, 1893.

P. S. Writing recently on the verb *predicate*, I omitted, in naming words kindred to it, overlooked by dictionary-makers, that which is italicized in the following quotation:

"But, in the generall declination and decay of Arts which followed after, this [*i. e.* Rhetorique] likewise was well neare extinguished; that little of it which remained being reserved onely in the *predicancie* of Postillars, or the patheticall sermons of Friers, till Sadoletus, Bembus, Muretus, and others revived and reduced it to its ancient lustre." Rev. Dr. George Hakewell, *An Apologie or Declaration of the Power and Providence of God*, etc. (1627), p. 261 (ed. 1630).

The factitious Latin *praedicantia* means 'sermon,' 'homily,' 'oral address.' *Predicancy*, as cited, may signify 'language of expostulation or fervent remonstrance.'

Notes.

The Fleming H. Revell Co. will issue shortly 'The Growth and Development of the English Printed Bible,' by Richard Lovett; 'The Early Spread of Religious Ideas, especially in the Far East,' by Dr. Edkins; and 'Social Life among the Assyrians and Babylonians,' by Prof. A. H. Sayce.

T. Y. Crowell & Co. will undertake a complete edition of the works of George Eliot, including the 'Life and Letters' edited by Mr. Cross, with illustrations. There will be a popular set of six volumes, and one for the library in ten volumes, with photogravure frontispieces.

G. P. Putnam's Sons' fall announcements include Rousseau's 'Social Contract,' translated by Rose M. Harrington; Gottfried Kinkel's 'Tanagra,' translated by Frances Hellman, the competent translator of Heine; 'The Evolution of Woman,' by Eliza Burt Gamble; 'The Monism of Man,' by David A. Gorton, M.D.; 'Man an Organic Community,' by John H. King; 'The Progress and the Morals of Secularism,' by John M. Bonham; 'An Historical Interpretation of Philosophy,' by John Bascom; 'Art in Theory: An Introduction to the study of Æsthetics,' by George L. Raymond; 'A Manual of Linguistics,' by John Clark, M.A; 'Industrial Arbitration and Conciliation,' by Josephine Shaw Lowell; 'The New

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Primary,' by Daniel S. Remsen; 'Comparative Administrative Law,' by Prof. F. J. Goodenow of Columbia College; and 'The Pottery and Porcelain of the United States: An Historical Review,' by Edwin A. Barber, A.M.

Lovell, Coryell & Co. have in preparation a new collection of stories, principally of Australian life and character, by A. Conan Doyle, with the title, 'My Friend the Murderer, and Other Mysteries and Adventures.'

P. Blakiston, Son & Co., Philadelphia, announce a new illustrated 'Dictionary of Medicine, Biology, and Collateral Sciences,' edited by Dr. George M. Gould.

A fresh mass of reprints awaits brief mention, first in line being the second volume of Pepys's Diary, edited by Mr. Henry B. Wheatley (London: Geo. Bell & Sons; New York: Macmillan), which we have already discussed at length. The present illustrations are a portrait of the Earl of Sandwich, a glazed stoneware bust of the buxom Mrs. Pepys, and a drawing of William Hewer—all very acceptable. It is sufficient, too, just to enumerate the additions to Dent's charming edition of the works of the Brontë sisters (Macmillan), viz., 'Wuthering Heights' and 'Agnes Grey' in two volumes, 'The Professor' in one, and the Poems in one, leaving two of the twelve yet to be accounted for. The "Stories from *Scribner*" gain another tiny volume in 'Stories from Italy,' to which F. Hopkinson Smith, T. R. Sullivan, John J. A'Becket, and Grace Ellery Channing contribute. From Messrs. Scribner we have also a uniform set of the Works of George W. Cable, in five volumes at a popular price, and another of the Works of Thomas Nelson in four volumes, equally reasonable. In both cases the binding is tasteful enough for any library in which books are read at all. The same firm, finally, add to their "Cameo Edition" Andrew Lang's 'Letters to Dead Authors,' and R. L. Stevenson's 'Virginibus Puerisque,' and also issue the same works in a limited edition printed on Holland paper. Mr. Lang, we should note, swells the number of his letters by four new ones—to John Knox, Increase Mather, Homer, and Mr. Samuel Pepys.

The title story in F. Anstey's reprint from *Punch*, 'The Man from Blankley's, and Other Sketches' (Longmans), is the only one which can be called an addition to this humorist's familiar repertory. Any of the rest has had its counterpart in his previous collections. Nevertheless, those who come new to Mr. Anstey may as well begin with this volume as with any other, and cannot fail to be amused by it, since only to the initiated does it lack variety. Mr. Partridge's illustrations are as clever and telling as ever.

Mrs. Mary B. Claflin's 'Personal Recollections of John G. Whittier' (T. Y. Crowell & Co.) adds not much to his well-known traits, though it contains a few new anecdotes, some extracts from his correspondence with the writer, and the first attempt we have seen to indicate his homely New England speech. "'Our folks [the Friends] have got to talking t' much" (p. 16); "Liddy [Lydia Maria Child] . . . has worn that bunnit for ten years, but she had some new fixin' on it to-day" (p. 79). Apropos of foolish and gushing women who annoyed Whittier by their remarks, Mrs. Claflin says the poet told her that "at the Radical Club a woman stopped me in the middle of the parlor among all the folks and said: 'I've long wished to see you, Mr. Whittier, to ask what you thought of the subjective and the objective.' Why, I thought the woman was crazy, and I said: 'I don't know anything about either of 'em'" (p. 67). There are two portraits in this little book—the frontispiece excellent. Frederick Douglass's name is misspelled on p. 46, and two words are made one in the first line of poetry on p. 14.

Mr. Eyre Crowe, A.R.A., frankly advises the reader that the letterpress of his 'With Thackeray in America' (Scribners) is only a running commentary on the sketches, and that the latter are of little value except for their connection, more or less remote, with the name and charm of Thackeray, whose private secretary he was on the tour. This is almost as perilous a fabric as the Hindu mythology, with its world resting on an elephant and the elephant on a turtle—especially as, in this case, the turtle, in the person of Thackeray, is only as dimly and doubtfully present as the smile of the vanished Cheshire cat. The book, in fact, distinctly disappoints the expectations which its title arouses. The dead level of the text is broken by little more than several amusing inaccuracies, and the most that one can get out of the illustrations, which as a whole are interesting in neither subject nor execution, is an occasional reminiscence of a building that has ceased to exist, or of a face which the world has come to know in quite other guise than that offered us in Mr. Crowe's pen-and-ink drawing.

As a result of the celebration of the Izaak Walton tercentenary, the venerable Church of St. Dunstan's, Fleet Street, where Walton was once churchwarden, is to become the repository of a stained-glass window to his memory. That the New World does not fall behind the Old either in interest in the famous fisherman or in his no less famous book, is shown by the erection on the Fair grounds, by the Chicago Fly-Casting Club, of a facsimile of his small house on the River Dove, and by the purchase by one of our countrymen from Pickering & Chatto, in London, of a copy of the first edition of the 'Compleat Angler,' at the handsome figure of £235. By way of contrast to this lordly sum, an edition at 1s. 6d. has just been issued by F. Warne & Co. This, together with the illustrated edition of the Bagsters already mentioned, and the numerous articles in periodicals, makes a literary tribute worthy of the importance of the anniversary in the annals of piscatorial science.

The essays read at the School of Applied Ethics at Plymouth, Mass., during the session of 1892, have been republished in book form by T. Y. Crowell & Co., under the title, 'Philanthropy and Social Progress.' These essays are seven in number, and it is significant that three of them deal directly with the colonization idea exemplified in the so-called university settlements.

The twelfth annual report of the Dante Society of Cambridge, Mass., is noticeable for Prof. Norton's tribute to the late Dr. T. W. Parsons as a translator of the 'Divine Comedy,' and for the reprint of an article by Dr. Edward Moore, very helpful in establishing Dante's indebtedness as between Cicero and Aristotle in the division and order of sins in the Inferno, as to which there has been some misconception. The membership of the Society appears to grow slowly. The usual list of accessions to its Dante Collection is appended.

—Our notice of the Japanese School for Nurses in Kyoto brings to a correspondent analogous reminiscences there. He writes:

"Just two years ago, two travellers, in a Kyoto hotel where I was a guest, disputed about the meaning of the word 'adoption' in the Shaksperian line, 'The friends thou hast and their adoption tried,' and asked my opinion in the case. What I said was overheard by Dr. Berry of the Doshisha Hospital, and the next day he called on me with a request that I would spend an hour that evening in a Shaksperian *conversazione* with missionaries—teachers in different departments of the Doshisha—as well as six Japanese young ladies who were about to commence the study of 'As You Like It.' Those present were more than thirty. Their intelligent questions and well-considered remarks were to me an equal surprise and pleasure. The great dramatist did not, like his *Puck*, put a girdle round the earth in forty minutes, but the girdle in which he has now bound the globe will endure for ever. It is a bond lighter than air, yet stronger than iron. During my stay in Kyoto the Doshisha School of Science was opened in a building erected by Jonathan Harris of New London, Conn., at a cost of $100,000. Here, as everywhere in Japan, an increasing majority of teachers were already native. The Professor of Biology, N. H. Kodama, M.D., had come home with the honors of both American and European universities. All real estate in educational establishments is necessarily, according to Japanese laws, registered in the names of natives."

—Americans have so generally come to regard the Roman Inquisition as a dead institution that many of them will probably be surprised to know that it has recently passed sentence of condemnation against one of the most distinguished of English men of science. Prof. St. George Mivart is one of the few Roman Catholics who, until recently, have found proficiency in science compatible with adherence to Roman Catholic doctrine; henceforth, however, he must either abandon the conclusions to which his scientific training has led him or be excommunicated, for the Inquisition and the Congregation of the Index have so decreed. He has been guilty of publishing heretical doctrines of the following nature: To the *Nineteenth Century* magazine last December he contributed an article entitled "Happiness in Hell," in which he argued that there is nothing in the Bible or in Catholic dogma to warrant the supposition that everybody in hell is actively tormented for ever. Virtuous pagans, for instance, though assigned to hell because, having lived before Christ's coming, they had not enjoyed baptism, might pass their eternity, even though they were in hell, in comparative comfort. The real hell for them and for every one consisted in ignorance of God's scheme of salvation through the Catholic Church—that deprivation being of itself sufficient punishment, without the addition of red-hot gridirons and brimstone. Such opinions certainly did honor to Prof. Mivart's humanity, though they displayed ignorance of the fixed policy of his Church. His views were immediately attacked, decrees and precedents were cited against him, and his opponents plainly enough intimated that, if they could not silence him by logic, they had something stronger than logic to beat him with. This was the Congregation of the Inquisition. The dozen cardinals who make up that select committee, with their *consultors* and *qualificators*, proceeded to examine Prof. Mivart's articles, and found them worthy of condemnation. The Congregation of the Index, whose duty it is to publish a list of works which, having been judged heretical, Catholics are prohibited, under penalties amounting even to excommunication, from publishing, reading, or having in their possession, concurred in this decision, which was ratified by the Pope on July 21 and ordered to be promulgated.

—What will Prof. Mivart do? The Catholic Church clings to hell as the sheet anchor whereby she keeps her hold over the vast majority of her members; as a Catholic, Prof.

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Mivart must cling to hell too, or run the risk of discovering for himself whether or not happiness is possible there. The article, in the *Nineteenth Century* for September, in which Father Clarke of the Society of Jesus sums up the matter is a model of the studied urbanity with which trained Jesuits apply poultices to the broken backs of their victims.

"This decree," he says, "is decisive respecting the general tendency of the articles in question. It proscribes the doctrine that they teach as in opposition to Catholic dogma. *It does not select any special assertions therein contained for note or censure*, and we therefore have no right to pass sentence on any individual proposition laid down by Prof. Mivart. All that we know for certain is, that in general the articles are condemned alike by the Congregation of the Inquisition and the Congregation of the Index. The decree of the former is a dogmatic decree, and declares them at variance with the teaching of the Church; that of the latter is rather prohibitory than dogmatic, and its primary motive is their dangerous consequences to their readers. No one can fail to recognize the motives that influenced their author. He was actuated by a generous desire to help those who were wavering in their faith, and he thought to do so by departing from the traditional doctrine respecting the eternal punishment of the wicked. The recent decision has shown him to be mistaken in his judgment. The controversy is now happily at an end. *Roma locuta est: causa finita est.*"

The case furnishes a curious comment on the bland utterances of Roman Catholic prelates at the recent Congress of Religions.

—The fourth volume of the *Harvard Studies in Classical Philology* (Ginn & Co.) presents the same combination of scholarship, good sense, workmanlike style, and varied material which has characterized the previous issues. The first article deserves special notice. It is a monograph by Mr. Albert A. Howard on the αὐλός, or *tibia*, *i. e.*, on the flutes, clarinets, and flageolets of the ancients, from which it is possible to learn almost everything that is known of the instruments of this type which were used by the Greeks and Romans. The article is chiefly interesting on account of the diligence with which Mr. Howard has examined the ancient works of art in which these instruments are represented, and because the writer has himself personally conducted very instructive experiments with instruments made for him on the model of those αὐλοί which have come down to us from antiquity. The ability to conduct such experiments in a scientific way implies a familiarity with that branch of physics concerned with musical sounds which is certainly not often met with among classical students. It would be impossible, in the space at our command, to give an idea of the numerous questions discussed in this article. Mr. Howard's views with regard to the identification of certain parts of the αὐλός with corresponding parts of modern instruments deserve particular attention; but the discussion is too technical to be given here. It is high praise to say, in general, that the essay extends and supplements in many important particulars Von Jan's article in Baumeister's 'Denkmäler,' to which it often refers and on which it is partially based. Prof. J. B. Greenough contributes some statistics and an interesting discussion towards the question whether the Saturnian verse was quantitative or accentual. His discussion is largely concerned with the Sapphic metre as treated by Horace in the familiar line (for example)

"Integer vitæ scelerisque purus,"

which is still sung to a German air, with the word-accent represented in Canning's "Needy Knife-grinder, whither art thou going?" whereas, in Sappho and in the classic Latin, the stress falls according to quantity, as shown by our italics. Prof. Greenough, after an exhaustive examination, finds that in Horace all the verses of this stanza, except about one in ten, may be read with the word-accent. Nearly the same ratio applies to the Alcaic verse. He infers, therefore, that this feature is not accidental; that Horace, keeping in mind the ancient folk-song, based upon word-accent, intended to make his odes accessible to the people although following Greek models and quantity. The accentual feeling of rhythm to which the early Latin ear was attuned, discloses itself very clearly in the verses of Ennius and Nævius, in which only one in five of the ictuses fails to conform to the word-accent, as in English poetry. Mr. Greenough's researches confirm, therefore, the opinion of Keller and Klotz, that the Latins began with an accentual rhythm, to which they reverted in the decay of scholarship and of learned writing. To this may be added the curious fact that we are indebted to the Horatian treatment of the Sapphic and Alcaic metres for the earliest forms of Christian hymnology.

—The very able and learned paper of Prof. J. H. Wright, entitled "Herondæa," gives one reason to be proud of American scholarship even when working under the disadvantage of distance from original manuscripts. It presents a skilful analysis, derived from the photographic facsimile of the Herondas papyrus, of the system of punctuation observed by the scribe, the special marks used by him, his processes and sources in copying; and finally offers some critical observations on the text and some felicitous interpretations and emendations. Among these is the crux in i., 55, where Prof. Wright accepts Crusius's reading, ἀθικτος ἐς κυθηρίην σφρηγίς, but inserts a pause before the latter word, and interprets it as referring to secrecy, discretion. Hence the old woman who is recommending to the grass-widow, Metriche, the attentions of the young athlete Gryllus, commends him as "heart-free—and silent as the grave"; a man of honor and discretion. In the third mime, by reading Molon instead of Maron (lines 24–26), Mr. Wright brings the verses into connection with the seventh idyl of Theocritus, where the scholiast mentions Simon and Molon as rivals in a love affair of the famous astronomer-poet Aratus. In this way a piquant and mischievous allusion to local gossip of the island of Cos is supplied in the verses, which fits the Coan affinities of Herondas and would be appreciated by his Coan readers. The erudite defence of these readings and interpretations we cannot summarize; but the confusion of l and r, we may note, is still commonly made in Athens, where the word ἀδελφός is constantly written and spoken ἀδερφός. We cannot resist the temptation to refer to the ingenio s and highly probable explanation given by Prof. Frederick D. Allen of the phrase πεῖραρ ἐλέσθαι in the "Shield of Achilles" (Iliad 18,501). He suggests that the litigants, in presence of the umpire, actually seize a rope and carry on a symbolic contest at which he presides. The "tug of war" is undoubtedly alluded to in other passages of the Iliad; and, in the present passage, it would be the survival of an earlier form of contest in which the strongest actually won his case in the presence of the referee. It is simply a gentler form of the European trial by combat, and is found prevailing in substance among various savage tribes. A similar theory prevailed in Roman law, according to which Sir Henry Maine has shown that the magistrate can interfere only when he actually sees the quarrel going on before him. Accordingly, Prof. Allen explains the law term *manus consertio* as a mimic ceremony, in which the claimants "linked hands," to typify either a wrestling-match, or more probably a pulling-match, in the process of *vindicatio* as applied to land. In the earliest times the magistrate used to go to the land, and the act was performed before him; later, witnesses of the ceremony were substituted for the magistrate's presence, and a clod was brought into court by way of token; finally, the custom survived only as a form of words.

TWO STUDIES IN PHILOSOPHICAL IDEALISM.

The Critical Philosophy of Immanuel Kant. By Edward Caird, LL.D. Macmillan & Co. 1889. 2 vols. Pp. xxiv, 654, xix, 660.

The Evolution of Religion: The Gifford Lectures, delivered before the University of St. Andrews in Sessions 1890-'91 and 1891-'92. By Edward Caird, LL.D., D.C.L. Macmillan & Co. 2 vols. Pp. xv, 400, vii, 334.

THE Gifford Lectures on the 'Evolution of Religion,' recently published by Prof. Caird, form a natural complement to the earlier work on Kant, with which we here couple them. The two books together contain by far the most elaborate statement that any member of the British Hegelian school has thus far put into print concerning his attitude towards the fundamental problems of recent philosophy; and it is but obvious justice to observe at once that these publications put Prof. Caird himself at the very head of that well-known and influential, if not very numerous, group of thinkers. He, to be sure, has none of the eccentric genius that once made Dr. Hutchinson Stirling so stimulating and bewildering a leader of studious philosophical youth. Nor is he the equal of Mr. Bradley in brilliancy of dialectical skill. But in quantity and importance of scholarly work he surpasses all his fellows. Even Mr. Bosanquet cannot, at least as yet, be put beside him.

The British Hegelians may best be described as a group of thinkers who have lived long in the world of truth with the most conscientious effort to conform to its ways, but who generally have the gently embarrassed manners of people who are not precisely heirs to its treasures, but only, as it were, younger sons, dependent, a little, upon the courtesy of the original possessors. There has been, among these men, too exclusive a devotion to the business of historical criticism, too much timidity about reading the lesson of history in their own way. Historical criticism is, indeed, also the current method of philosophizing in Germany; but there men like Benno Erdmann or Vaihinger or Dilthey are students of the history of thought largely because their attitude towards constructive metaphysic has all along been sceptical. The men of the British Hegelian group, on the contrary, are no sceptics. They always intend to let us know that they have a constructive philosophical creed, and a significant one, too. Why then—so many a student has said to himself, a little impatiently—why then do they for ever dissect the paragraphs and analyze the perplexities of one Immanuel Kant? Why do they not risk their own statement of doctrine for whatever it is worth, not ignoring history, but summing up its meaning as they can, and portraying its outcome as they see it? Why, thus analyzing their Kant, or even venturing upon a modest biographical sketch of Hegel, or writing a His-

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tory of Æsthetic—why must they for ever plead their cause in another's name? "Why don't you speak for yourself, John?" Such, despite the actual constructive efforts of the individual members of the school—despite Green's 'Prolegomena to Ethics,' despite two important treatises on Logic that have issued from the group of thinkers in question—such, after all, remains even now the general impression of the reader of current philosophical literature. One may be pardoned, then, if, notwithstanding the elaborateness of Prof. Caird's *Riesenwerk* on Kant (as a German critic has called that book), notwithstanding its scholarship, and, in one direction at least, its unexampled thoroughness, one finds it very much easier to take interest in the Kant commentary as a whole when one has at last discovered that it leads up to the course of Gifford Lectures before us—a course that is, in general, an admirable piece of constructive work on the Philosophy of Religion. With the latter book, as suggesting more clearly than ever before the goal of Prof. Caird's thought, our brief criticism of these extensive treatises may therefore best begin.

These Lectures on Religion, as we learn from the preface, are addressed, not to *die Gebildeten unter ihren Verächtern*, but to the perplexed among the wandering children of the older faith—to people "who have become, partially at least, alienated from the ordinary dogmatic system of belief, but who, at the same time, are conscious that they have owed a great part of their spiritual life to the teachings of the Bible and the Christian Church." These people "want an eirenicon to reconcile them with themselves." The reconciling principle of Prof. Caird's discourse is in general suggested by him as "the idea of development," which

> "teaches us to distinguish the one spiritual principle which is continuously working in man's life, from the changing forms through which it passes in the course of its history; . . . to do justice to the past without enslaving the present, and to give freedom to the thought of the present without forgetting that it, in its turn, must be criticised and transcended by the widening consciousness of the future."

As these words indicate, however, Prof. Caird is more concerned, in these lectures, to estimate the positive value of the religious ideas whose development he undertakes to portray, than to depict "the evolution of religion" as a mere phenomenon of the natural history of man. As a fact, the study of the "comparative history of religions," as a branch of anthropology, occupies but a small place in these pages. What they furnish is precisely an essay on the philosophy of religion, illustrated by examples drawn from religious history. The treatment of the main subject that is named in the title is, in so far, inadequate. For instance, the psychological problems offered to us by the evolution of primitive religion receive as little attention as empirical psychology generally gets from writers of Prof. Caird's type of philosophical concern. But the disappointment thus at first occasioned to the reader has to give way to an interest in the important philosophical problem which Prof. Caird early presents, and very variously and ingeniously illustrates by his use of religious history. This is, of course, the central problem of reality as it appears to idealistic thinkers.

In brief, Prof. Caird's train of thought is as follows: When one thinks, one thinks about some objective world, and believes in it. But this world, as it comes to one at first, is full of physical and moral problems. These imply, for the thinker, a sense of his own Self, as the perplexed and ignorant but longing Subject, to whom the object-world offers its problems. Thinking, whether practical or theoretical, is a search for some comprehensible "Unity" that will explain the puzzling relations of the Subject and the Object. Religion, from first to last, is a belief that this "unity" somehow exists, above all distinctions and puzzles. Man, from the outset, is "haunted by the idea" that beneath all the contradictions of his life there lies something that will "give a kind of unity to life" by "allying man with nature, and joining him with his fellows in some more or less comprehensive society." Religions have, as their "common characteristic," that in some measure they express this belief, and, in some measure also, and for some men, actually accomplish this end. (Lectures, vol. i., pp. 81, 88.)

But when one seeks for the unity of two opposing terms, one may seek it in either term, or else beneath both. Accordingly, religion has appeared in history in three forms. The "Objective" religions have looked for the unifying principle among the objects of the world. The gods, conceived as powers of nature, as ancestors, or as what not, were to be found, conciliated, worshipped; and thus the object world was to be harmonized and comprehended. The natural reflective outcome of objective religion is Pantheism, which finds God, as the reconciling principle, in the Whole of things, everywhere, and consequently nowhere.

However, it is of the essence of religion to believe, "in some more or less adequate form," in a "divine power as the principle of unity in a world of which *we* are not only spectators but parts" (Lectures, vol. i., p. 235), and consequently, as the Upanishads show us (*id.*, p. 354 *seq.*), Pantheism tends of itself to make the transition to the second, or "Subjective," form of religion, wherein God, the unifying principle, is conceived as a Subject, of greater or less universality. "Subjective" religion takes many shapes. Buddhism and Stoicism represent two of its phases; its highest form, strongly contrasted with these, is the religion of Israel. In this last embodiment, religion gets its most significant moral development, but remains after all inadequate. Monotheism is the culmination of subjective religion; but (*id.*, p. 196) "it is impossible for moderns to recall the attitude of the pure Monotheist. . . . We cannot think of the infinite Being as a will which is external to that which it has made." For us moderns (Lectures, vol. ii., p. 62) "Religion, if it would continue to exist, . . . must combine the monotheistic idea with that which it has often regarded as its greatest enemy, the spirit of pantheism."

It is the office of the "third" type of religion, whereof, in spirit, Christianity is the representative, to undertake this confessedly difficult task. Beneath the opposition of Subject and Object must lie a "principle" which differentiates itself into both, and which, when understood, reconciles their oppositions, enfolding the whole world in its central unity, and explaining both the physical and the moral problems of reality. "As it came from the lips of its founder, Christianity was nothing less than an absolute practical idealism, which . . . regarded moral forces as practically omnipotent" (Lectures, vol. ii., p. 167). Like pantheism, it referred "the finite to the infinite," and regarded "the former as nothing in itself apart from the latter" (*id.*, p. 161). And still, in its universal charity, and in its assertion of God's Fatherhood, it respected the worth of individuals and gave them divine relations. Hence its principle is neither the Subject nor the Object, but a unity superior to both. Hence also, to be sure, the enormous difficulties of the later development of Christian dogma, the endless perplexities in the Church as to the divine nature; hence all those struggles to comprehend a unity which, according to Prof. Caird, only the recent progress of thought, "the whole development of the organic and evolutionary idea of the world as interpreted by idealistic philosophy, and applied by criticism to the history of Christianity" (*id.*, p. 321), has brought to the point where "something like a rational proof of a creed which previously rested almost entirely upon the intuition of faith" is now at last possible. What Christ conceived by a divine intuition, what his followers and the Church partly developed, partly misunderstood—this is now the proper object of a religious philosophy.

The result of Prof. Caird's thought is thus a revised Christianity, from which the traditional sort of supernaturalism has indeed been banished. The highly unconventional character of the theology thus outlined is obvious. The Gospel history is in consequence interpreted without recourse to miracle. The greater part of traditional church dogma appears as non-essential opinion, having only historical interest. Human immortality is apparently, in Prof. Caird's mind, at present a problem whose philosophical answer is decidedly incomplete, if not altogether problematic (vol. ii, pp. 241–43). As to the personality of God, the note (*id.*, pp. 82–84) "On the Unity of Pantheism and Monotheism" rather recognizes the difficulties of the question than insists upon any one solution. "Nature," Prof. Caird there tells us, "comes to self-consciousness in man," and "the process of man's life is the continuation of the self-revelation of the Absolute Being which begins in nature." God is "the principle of unity in all things," and is yet "a living God in whose image man is made." There are "many difficulties in this view," but the "idea of evolution" may be depended upon to suggest the final solution of them all. And herewith the case shall for the present rest. But faith (*id.*, p. 325) is "already on the way to knowledge." This, as some of Prof. Caird's critics have pointed out, appears, on the whole, to be an Hegelianism of the Left, more negative than Prof. Caird's previous publications had prepared us to expect.

The perplexed, if they are students of philosophy, will gain much from the study of the argument thus roughly sketched. Its chief interest lies, of course, in its whole development, and cannot be separated from the text. In any case, these lectures are certainly not for the little ones. Perhaps Prof. Caird's principal defect as an expositor of philosophy lies meanwhile in his peculiarly Hegelian use of what might be called fixed metaphors. The "movement of thought" whereby it "returns upon itself from the object," the "progress which is a regress"—these are, indeed, an old story to readers of this kind of literature; but fixed ideas and fixed phrases do not grow more enlightening by vain repetition. As for Prof. Caird's own favorite formula, "Die to live," which, as all his readers have long since learned, shall sum up the essence of Hegel, of Christianity, of evolution, and of life and thought generally—the devout prayer of at least one reader of Prof. Caird's books is that this formula will ere long, by a process of "return," apply "itself to itself," and kindly "die." Surely thoughts as important as is the one thus expressed can live independently of the agonizing reiteration of set phrases.

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In the light of the interesting struggle with fundamental problems represented by the lectures, the whole of the great work on Kant now appears rather as a scaffolding than as an end in itself. The still earlier book on Kant which Prof. Caird published in 1877 was almost altogether cast aside in preparing the treatise of 1889. The latter made liberal use of the modern German "Kant-philology," without itself being, despite its elaborateness, so much a direct contribution to that much-derided science as a tirelessly minute dealing, and, as it were, a hand-to-hand struggle, with the Kantian doctrine of the relation of the Subject and Object-Worlds, and with the metaphysical consequences of that doctrine as worked out in the later critiques. One great difficulty of the Kant book is thus lightened by a reading of the Gifford lectures. For the reader of the 'Kant' found, with all Prof. Caird's minuteness of critical treatment, less direct aid than he had expected in grappling with the philological difficulties of Kant's text, and thus often felt out of sympathy with Prof. Caird's courteously but very stubbornly critical attitude towards an author whom he did not expound quite as objectively as Benno Erdmann, nor yet quite as exhaustively as Vaihinger, but whom he did continually "transcend" and reflect upon with an unwearied ingenuity, whose ultimate and constructive philosophical purpose was held, after all, rather provokingly in reserve.

The brief and often rudely frank notes of Dr. Erich Adickes, in his edition of Kant's 'Critique,' published almost contemporaneously with the appearance of Prof. Caird's book, have proved in all their simplicity far more immediately useful to the student of the text of the 'Critique,' at least in many places, than are Prof. Caird's long chapters. In dealing, for instance, with the famous Deduction of the Categories, Prof. Caird makes little effort to show the actual structure of Kant's sadly intricate exposition in the first edition of the 'Critique,' but, early turning his attention to what seem to him the most significant issues of the argument, introduces (Kant, vol. i., p. 370–78) an interesting parallel with Plato; and then, in connection with this parallel, and after passing on to the Deduction in the second edition (p. 379), proceeds to an important and far-reaching study of the whole problem of the relation of self-consciousness and reality. The student, following Prof. Caird's discussion, feels that he has won some very valuable philosophy, but also feels that he has lost, for the time, his Kant. Prof. Caird himself says, in introducing the chapter on the Deduction (*id*, p. 349): "In the following exposition I shall try to combine the statements of both editions of the 'Critique.'" But where Kant himself is so full of partial repetitions and of other complications, thus to "combine" is, from the point of view of exposition, and in default of a detailed textual analysis, merely to confuse. Dr. Adickes, on the contrary, in dealing as editor with Kant's words, lays all ulterior philosophical purposes aside, and, while setting forth in very crisp fashion his own noteworthy theory as to the composition of the text of the Deduction, actually guides us to an understanding of the difficult Kantian argument before us which previous commentators have wholly failed to give.

Prof. Caird's method in the chapter on the Deduction is typical of a good deal of the work of his stately and scholarly volumes. Philosophically they are very suggestive; as an aid to the actual study of Kant they are often disappointing. One feels too often that Prof. Caird's interests are not Kant's, that he reads Kant's text with his own eyes constantly tending to rise from the book, and to fix their gaze for a while on some far off Unity wholly unknown to the thinker for whom "Nur in der Erfahrung ist Wahrheit." In the elaborate dialectical defence of this unity, this "principle" which self-consciousness makes manifest, Prof. Caird does indeed show us, with great success, how many tendencies in the historical Kant actually pointed towards the definition of some such unity, and were bound to lead to the later idealistic conception of it. But what he does not show us, after all, is the presence in Kant of deep and relatively justifiable tendencies that prevented him from taking the step which is so obvious to his critic. The Kantian who does not understand that Kant's theory, if fully developed to its last consequences, leads to the later idealism, is indeed no complete Kantian, and for him Prof. Caird has much light to bring. But the idealist, on the other hand, who does not see that Kant's essential doctrine of experience, even if undeveloped, retains a very important place as a subordinate and relatively justified point of view, and that even for an idealism of the later type—well, such an idealist has not comprehended the permanent office of empirical science, whose work Kant tried to analyze, and whose real business Prof. Caird seems to recognize very imperfectly in all that he has ever said with reference to it.

Prof. Caird's criticism, then, in our opinion, "Hegelizes" too much the real tendency of Kant, exaggerating herein, to be sure, a real but by no means an exclusive characteristic of Kant's thought. In consequence Prof. Caird too often gives us, with all his elaborateness and his conscientiousness, rather an external criticism than a luminous comprehension of Kant's position. Yet this objection by no means applies to the whole of this treatise, which is, in fact, despite its imperfections, an indispensable work for any Kant library. The opening historical chapters are, in the main, admirable. The chapters on the Rational Psychology and Theology of the Dialectic are both extremely luminous. The exposition of Kant's later critiques is of great value. And the unsatisfactoriness of the treatise, in so far as the book is bound by its limitations as a philosophical exposition of Kant, and is not free to speak its author's own mind as to many matters touched upon but not developed, is now, in some measure, remedied by the appearance of the later work, with which, in our opinion, it should henceforth always be coupled. The history of thought is an invaluable instrument, but it must, as instrument, be used for its purpose, which is the production of enlightened doctrine. Prof Caird's doctrine is unquestionably an enlightened one. An estimate of its philosophical value would carry us far beyond our present limits.

BOOKS ABOUT THE STAGE.

À propos de Théâtre. Par J.-J. Weiss. Paris: Calmann Lévy; New York: F. W. Christern.

Études de Littérature et d'Art. Par Gustave Larroumet. Paris: Hachette; New York: F. W. Christern.

Les Étoiles en Voyage: La Patti, Sarah Bernhardt, Coquelin. Par Schürmann. Paris: Tresse; New York: F. W. Christern.

Shadows of the Stage. Second Series. By William Winter. Macmillan & Co.

Edwin Booth. By Laurence Hutton. Harper & Bros.

M. LARROUMET is like the late J. J. Weiss in that he also held an important position under the French Government and in that he has also given time and thought to the theatre. But where Weiss was brilliant and paradoxical, M. Larroumet is solid and serious. The qualities of the two critics are abundantly shown in the two books before us. Weiss's volume is one of four to be made up from his *feuilletons* in the *Journal des Débats* during the three years when he was its *lundiste*. It is as lively and as vigorous as its predecessor; it is stimulating. It is obviously the work of a man of fine powers, really fond of literature, really well read, and yet not taking the literary art quite seriously enough to leave behind him that which should justify his contemporary reputation to the generation which succeeds his. But no one who wishes to understand the development of the drama in France can afford to neglect his collected criticisms.

M. Larroumet's essays are stiffer in texture and woven with more care. Weiss relied chiefly on himself; M. Larroumet is capable of research and of weighing evidence. The essay on Adrienne Lecouvreur in the present volume is an instance in point. It is a most acute analysis of the great actress's character and accomplishments, and of her artistic individuality. In the history of the French theatre no women have held as high rank as Adrienne Lecouvreur and Rachel, and there was, therefore, something singularly appropriate in the impersonation of the former by the latter in the adroitly contrived play prepared by Scribe and Legouvé. It is perhaps this pathetic play which has kept alive Adrienne's fame, just as the memory of Mistress Margaret Woffington is kept alive by the artificial but effective comedy of Charles Reade and Tom Taylor, "Masks and Faces." Another admirable paper of M. Larroumet's is that on the centenary of Scribe; in this he does full justice, and no more than justice, to one of the most remarkable figures in the history of the theatre. It is only a clear-sighted critic, understanding the conditions of the acted drama—and of what utility to any one is the unactable drama?—who can discern the strength of the influence exerted by Scribe on the younger Dumas, for example, who simplified the Scribe formula, and even on Ibsen, who first mastered the Scribe method and then gave it up.

No greater contrast to M. Larroumet's dignified essays can well be imagined than the unveracious and vulgar chapters of M. Schürmann's amusing account of his experiences as the manager of the starring trips of Mme. Patti-Nicolini, of Mme. Sarah Bernhardt, and of M. Coquelin. The book is broadly comic and hopelessly common. And the author's temper is as bad as his manners. Of his three stars, M. Schürmann heartily detests two. Only Sarah Bernhardt finds favor in his eyes; Patti and M. Coquelin have to stand an incessant hail of cheap gibes—ill-natured all of them, and ill-founded most of them, at least in so far as M. Coquelin is concerned.

Mr. Winter's opinion of M. Coquelin is not unlike M. Schürmann's. In the second series of his pleasantly written 'Shadows of the Stage,' side by side with an excellent paper on "The Right Standard," side by side with criticisms of the careers and the characters of Mary Duff, Junius Brutus Booth, J. K. Hackett, Edwin Forrest, John Gilbert, John Brougham, Charlotte Cushman, Lawrence Barrett, John T. Raymond, and other dead and gone celebrities of the American theatre, Mr. Winter

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has placed certain less useful criticisms of sundry distinguished foreign actors and actresses who have visited America in the past ten or twenty years. One of these is on Signora Ristori, another is on Mme. Sarah Bernhardt, two are on M. Coquelin—one on his controversy with Mr. Henry Irving and the other on his performance of *Tartuffe*. Of his criticism of the *Tartuffe* it is needful only to say that Mr. Winter thinks that *Tartuffe* is a priest. In commenting on the debate between Mr. Irving and M. Coquelin, Mr. Winter takes occasion to declare that French art is inferior to British, since "a mercurial temperament, like the Gallic, naturally expresses itself in effusive movement and gesticulation," and therefore "the French have never produced . . . such actors as Garrick, Mrs. Siddons, Edmund Kean, Ellen Terry, and Henry Irving" (pp. 290-1). The allowance for the personal equation must needs be large for a critic who puts Miss Terry and Mr. Irving in the same sentence with Garrick, Kean, and Mrs. Siddons, and who thinks them superior to Adrienne Lecouvreur, Talma, Rachel, Régnier, and M. Coquelin.

Mr. Winter's beautifully printed little book—most welcome despite its author's vagaries of judgment—is inscribed to Edwin Booth, and it is announced that Mr. Winter has in preparation a detailed biography of the most accomplished tragic actor born on American soil. For the fitting performance of this labor of love no one is better equipped than Mr. Winter. In the meanwhile, Mr. Laurence Hutton, also an intimate friend of Booth and also a most conscientious student of th stage, has republished, in one of the pretty little books of Harper's Black and White Series, a sketch of Booth's career which all lovers of the theatre will be glad to have in so neat a form. Mr. Hutton succeeds in conveying to the reader an adequate impression of a character of very unusual gentleness and generosity and charm. Although he outlines with an abundance of dates the chief events of Booth's career, it is rather the man than the actor that Mr. Hutton presents to us; and great as might be the force and fascination of the actor, the force and the fascination of the man were greater yet. It is the merit of Mr. Hutton's little book that it more than suggests this side of Booth's personality.

Woman's Mission: A Series of Congress Papers on the Philanthropic Work of Women by Eminent Writers. Arranged and edited, with a preface and notes, by the Baroness Burdett-Coutts. Royal 8vo, pp. 485. London: Sampson Low, Marston & Co.; New York: Charles Scribner's Sons.

Woman and the Higher Education. Edited by Anna C. Brackett. With introduction by Mrs. Blanche Wilder Bellamy. Harper & Brothers.

THE handsome volume sponsored by the Royal British Commission to the Chicago Exhibition and dedicated to the Princess Christian, President of the Ladies' Committee, of the external finish of which too much cannot be said in praise, falls naturally into two parts—the thirty-two papers described in the title, and an appendix containing brief summaries of the reports of societies, guilds, and institutions to the number of three hundred and odd. Necessarily, in a volume so composite in structure, there are repetitions, overlapping of outlines, and inequalities of substance, not chargeable to the editorship. There are, on the other hand, some omissions which, in view of the tendencies and importance of the work overlooked, not only cause surprise, but mar the completeness of the survey of the philanthropic activity of Englishwomen. Thus, of the labors of Miss Octavia Hill and her fellow-workers, in rent-collecting in the poor and teeming districts of London, no account is given. Similarly, the work of women in charity organization is, save for incidental reference, left unnoticed—an omission not explicable on the ground that this is a joint work of men and women, since to the work of women colleagues of men in ragged schools, in church organizations, and elsewhere, ample recognition has been given. The women of the Salvation Army are also conspicuous by the absence of a report; while, at the other extreme of charitable enterprise, the Women's University Settlements are dismissed with a meagre space in the appendix—an economy the more to be regretted inasmuch as the one report quoted, that of Miss Sewell of the Southwark Settlement (p. 413), contains more pregnant suggestions of the modern principles of benevolence than a dozen others taken at random.

In the common temper of the philanthropic movements which are represented by shorter or longer papers, noticeably hopeful signs are the almost entire absence of denominational or sectarian prejudice; the strengthening perception that practical insight into human nature is a better philanthropic lever than prayerfulness; the increased understanding that personal sympathy and heartiness are the secret of success in relations between the more and less fortunate members of society; and the growing respect for the individual and the family, coupled with the corresponding belief that the noblest and best work is done by men and women, not by councils, committees, and boards. An eminently practical feature of the combined reports is the emphasis they lay on the need for training for domestic service. In energetic action in this direction the women of England show themselves far in advance of the women of our own country. Orphanages, "homes," or "shelters" are almost invariably provided with means for instruction in simple housework, often in dairy-work and the care of poultry as well; while the Metropolitan Association for Befriending Young Servants (p. 384) can point to results and produce statistics that lend it a national dignity. Of the work described in Miss Calder's concise and admirable paper (p. 317) it is difficult to speak with moderation. Her theme is the introduction, through the initiative of the National Union for the Technical Education of Women in Domestic Sciences, into the elementary schools, of first cookery, then laundry work, and finally household sewing ("home dress-cutting, mending, patching, and darning of garments in daily wear and tear"), all taught "with that scientific accuracy and that knowledge of cause and effect which create intelligent and interested workers," and with the aim of getting rid of "tradition, chance, rule of thumb, and that general inaccuracy which has always been the bane of female work."

This and other such papers exemplify, apart from other results, the reflex benefit of philanthropic work upon the reason and intelligence of the worker, when once it has come to be understood that prevention and not relief is the true quality of mercy. To spread such an understanding in her own field of work is practically the intent and purport of Miss Nightingale's stimulating paper (p. 184) on "Sick Nursing and Health Nursing." Flanked by two others on nursing, her paper points the way to new and timely departures for her rising profession by a syllabus of "Lectures to Health-Missioners" and another of lectures to be given by the "Health-Missioners to Village Mothers." The Baroness Burdett-Coutts herself contributes two papers, "Woman the Missionary of Industry" and "Miss Ormerod's Work in Agricultural Entomology," and lays a train for reflection besides in the implication of the title she has chosen for her volume. "Woman's Mission" is, in fact, no more philanthropy than it is business, art, or medicine. Philanthropy is the mission of all persons who, with inclination for it, have time and intelligence to spare from the right conduct of personal affairs; and, like all other social undertakings, it can be brought to successful issues only by the joint work of men and women, with zeal and knowledge equally distributed among them, not apportioned to sex.

Upon sex in education sentence of final extinction has already been passed, and before long sex in literature will, it is to be hoped, meet the same verdict. In the meantime, however, 'Woman and the Higher Education,' which is a unit in still another of the endlessly multiplying "series"—this time the "Distaff"—reflects credit upon its editor and the six other women writers whose essays she has selected for reprint. Five of these essays form a retrospective view of the education of women from the year 1819 to practically the present time, the last being Mrs. Alice Freeman Palmer's well-remembered paper on the three methods of college education for women—the co-educational college, the woman's college, and the Annex—contributed to the *Forum* in 1889. The irony of events has ordered that a late honored Professor of Astronomy in a woman's college (Miss Maria Mitchell) should be the writer to follow next in order after Mrs. Emma C. Embury, who in 1831 conciliates the prudent by saying, "I do not mean that our daughters should be rendered capable of becoming teachers of classical literature or professors of the sciences; but I would have them intimately acquainted with all *useful* branches of human knowledge."

Of the remaining two essays the last is from the alert pen of Miss Brackett, who, although she has not regarded order as Heaven's first law in the composition of her paper, nevertheless writes with force and enthusiasm of the ideals of her profession of teaching, and with no less force of the shortcomings of parents, chief stumbling-blocks of principals. Finally, Prof. Lucy M. Salmon is represented by a paper, on "The Teaching of History in Academies and Colleges," so well arranged, and with common sense and learning in such happy balance, that the reader, forgetting that controversy over educational opportunities for women is not yet a thing of the past, may have a foretaste of the gratification to come when problems of education, pure and simple, shall occupy the attention of educators.

Louis Agassiz: His Life and Work. By Charles Frederick Holder, LL.D. [Leaders in Science Series.] G. P. Putnam's Sons. 1893. Illustrated.

DR. HOLDER had the advantage of selecting from the writings of earlier authorities whatever in his judgment would contribute most to the success of his own work. His selections have been judicious, and the result is a fair and entertaining account of the life of the great scientist and teacher. Parentage, boyhood, student life, later life in Europe and America, publications, voyages, relations with

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contemporaries, and attitude towards recent developments in science are passed in a rapid review that gives a tolerably good idea of the career in its entirety. Our author is an enthusiastic admirer, and his book is eulogistic rather than critical or analytical. Yet it does not appear that he has been led to overestimate either accomplishments or popularity. In regard to the latter especially, Prof. Agassiz had a hold on popular esteem such as has been accorded no other scientist. With the teachers he was one of themselves, among the clergy he was the defender of the faith against attacks of materialistic or atheistic science; both looked up to him with kindest regard, and never tired of bringing him before pupils or hearers. In this way and through the press they reached the great mass of the people in the country, arousing a personal interest in the man and at the same time waking a desire to know more of his science. Thus, aside from the direct results of his published treatises and his influence on his fellow-workers, we are indebted to the elder Agassiz to an extent not yet fully comprehended for rousing the spirit of inquiry and advancing the cause of scientific education. Many exemplifications besides his grand museum, or even the numerous progeny of the Penikese School, might be cited to show how difficult it would be to rate too highly the importance and vitality of his influence.

Eight or ten memorial addresses and an extensive list of publications are included in this volume. No doubt the book, as it deserves, will meet with a reception gratifying alike to author and to publisher. A new edition will demand modification in a number of particulars. The author's understanding of Darwinism is somewhat indefinite. His assertion that Darwin believed that "all animals have developed from previous forms, the species and genera being produced by environment in vast eras of time," is likely to wrinkle the brows of the advocates of natural selection. A mixed condition of evolution and Darwinism in the author's mind is shown in the remark: "To-day, with perhaps one exception, all of his [Agassiz] pupils are believers in the modern theory of evolution as expounded by Darwin"; and again: "To-day the students of Agassiz are among the most distinguished advocates of the doctrine of Darwin," etc. The author might better have said that all of Prof. Agassiz's pupils are evolutionists, but none of them advocates Darwinism as it was left by Darwin. The Massachusetts Legislature is mistakenly credited with the hundred-thousand-dollar birthday present.

A hasty glance over the pages discloses Rondolet, strata, John, sauba, studis, jaçana, Block, cyprynidæ, and cycnocephalus doing duty instead of Rondelet, stratum, Joel, saüba, sudis, jacana, Bloch, cyprinidæ, and cynocephalus. The phrase "Linnæus's 'Règne Animal'" when corrected will read either Linnæus's 'Systema Naturæ' or Cuvier's 'Règne Animal,' whichever was to have been mentioned. In general, the illustrations are not up to the text; some of them are evidently made by an artist not familiar with the objects represented.

On English Lagoons. By P. H. Emerson. London: David Nutt. 1893.

In these days of feverish anxiety, when men's minds are full of fears lest the credit of a great nation may be shattered by its legislators, it is most restful and refreshing to be transported in the twinkling of an eye from Wall Street or Washington to the Norfolk "broads," where the silver question is as an unknown tongue. Most interesting it is, under the skilful guidance of Mr. Emerson, to learn the peculiar charms of that little-known corner of the world, and to let his brilliant word-painting blot out the picture of the United States Senate in extra session. To use his own words: "Man must become refined when he is constantly living before such exquisite pictures." The book is a daily record of life in a Norfolk wherry from September, 1890, to August, 1891. A Norfolk wherry is a somewhat flat-bottomed sloop which is used on the shallow lagoons near the coast for all kinds of transportation, and the *Maid of the Mist*, which was Mr. Emerson's particular wherry, was thirty years old and had been employed in carrying marl and other base freights before he came into possession of her. He fitted her up as a kind of sailing house-boat, and engaged as his sole companion a boatman who combine an accurate knowledge of the "broads" with a sense of humor. The winter of 1890-'91 was an exceptionally severe one in England, and for some weeks the *Maid of the Mist* was frozen in. But nothing could daunt so fervid a lover of nature as Mr. Emerson—not even the fear of rheumatism which is said to be the inevitable result of living on the "broads." Occasionally, indeed, his enthusiasm yields a trifle before the rigors of an English spring, and he goes so far as to admit that the aspect of certain marshes covered with patches of melting snow constitutes a "veritable hell"; but even at such times he finds compensation in severe physical exertion, which he rightly regards as the cheapest and most harmless of intoxicants.

The reader who enjoys careful and minute investigation of natural phenomena, records of weather and temperature, and observations of the habits of birds and fishes, will find Mr. Emerson delightful. He has keen senses, and can smell a shoal of fish as easily as a rose—a faculty often claimed by professional fishermen, but not generally admitted. Among many other odd things, he has discovered that when fresh water mixes with the salt tide, the mixture is of a higher temperature than either constituent. Nor is he less observant of the manners and customs of the natives, whose curiosity prompted them to visit the wherry and endeavor to solve the mystery of the apparently aimless existence of the captain and crew. He manages to extract a good deal of amusement out of them, although he holds that Methodism has spoiled the natural gayety of the English rural population—a theory that might repay examination. On the whole, life in a wherry would seem to possess many charms for enthusiastic lovers of nature, and might be profitably essayed by those who go to Florida for the winter months.

The Church in the Roman Empire before 170. By W. M. Ramsay. G. P. Putnam's Sons. 1893.

This stately volume is the outcome of Prof. Ramsay's travels in Asia Minor, and of lectures which he gave at Mansfield College in Oxford in the year 1892. It consists of two parts—the first a careful analysis of Paul's three journeys in Asia Minor, and the second an enlarged version of the Mansfield lectures. The purpose of the first part is chiefly to test the accuracy of the documents on which our knowledge rests—the Epistles and the Acts of the Apostles. The method followed is to trace the journeys from point to point, as the author has done in person, and, having fixed the connection of the Apostle with each place mentioned, to see what light his report throws upon the condition of the earliest Christians in those parts.

The purpose in the lectures is to examine the attitude of the Roman Government towards the Christians, from Nero to Marcus Aurelius. To do this the author reviews the chief documentary evidence, of which the famous correspondence between Trajan and Pliny the Younger forms rather the central point. In the course of this examination, Prof. Ramsay makes very clear his distrust of almost all German writers who have treated the subject; and in his chapter ix., the introduction to his lectures, he gives a theoretical apology for his own method as superior to theirs. The quality he justly condemns in them is what they themselves neatly call *Systemsucht*—the madness of system; but one could wish him a little larger leavening of this same quality in the arrangement of his work. His style is diffuse and his argument broken by frequent divergences from the main thread of discourse. On individual points, whether of great importance or not, his opinions are decided and clearly contrasted with those of others. It would have been far better if we could have had all the material of the two parts worked over and condensed into one comprehensive treatment, under the topical headings which would best have illustrated the various critical points.

With Captain Stairs to Katanga. By Joseph A. Moloney. With illustrations and map. London: S. Low, Marston & Co. 1893. Pp. xii, 280, 8vo.

Dr. Moloney tells the story of the Stairs expedition exceedingly well. His account is plain, straightforward, easily and pleasantly written, and impresses one with its frank truthfulness as well as with the author's kindliness towards the natives. Though he went over a well-known route, and had, with a single exception, only the ordinary incidents which befall the traveller in Central Africa, and has little to describe but the familiar life of the caravan and the appearance and habits of the people whose country he traversed, still he manages to hold the interest of the reader to the end. In fact, the death of the young leader—Capt. Stairs was but twenty-nine—just as he had reached the coast on his return, comes with the effect of the tragic ending of a novel. If, from the circumstances, this book has small value as a record of travel, it is interesting and suggestive as the record of an episode in the "scramble for Africa."

The author frankly states at the outset that the object of the expedition was the conquest of Katangaland. This is the high land in which are the sources of the Congo, and is supposed to be rich in gold, silver, and copper. Its ruling chief was Msiri, a negro tyrant of the very worst stamp. Dr. Moloney says, "We proposed to secure the country, either with or without Msiri's leave, for the Congo Free State" (p. 9). On this native's not unnatural hesitation to give up his country to these European adventurers, he was murdered—it is difficult to use any other word—time being too precious for prolonged negotiations. "The rumored approach of the South Africa Company's expedition, under Mr. Joseph Thomson, caused a prompt solution of our difficulties with Msiri to be a matter of urgent necessity" (p. 179). It is absolutely painful to read the avowal of the determination to resist with force this gentleman if he should attempt "to occupy Katanga"—a determination so strong that Capt. Stairs, in the delirium of fever, "held imaginary conversations with [him],

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and demanded his revolver, which I had fortunately secured, to repel that explorer." It is no wonder that they were "hampered" by the presence of English missionaries. Much has been written about the barbarity of the Arabs who harry large tracts for slaves to carry their ivory to the coast, and an exterminating war has been declared against them by the civilized Powers. But is there much to choose, after all, between their conduct and that of these agents of a Christian ruler, who kill a king and some of his subjects, loot his town and take his land, simply and avowedly for the purpose of acquiring gold mines supposed to exist?

The expedition was a costly one, it may be added, so far as loss of life was concerned, for, of the five whites composing it, the leader died of fever, the second in command was killed, and of the negro soldiers and porters only half survived to reach the coast, many having died of pure starvation in Katanga. There are several portraits, an index, and an excellent map.

BOOKS OF THE WEEK.

Anstey, F. The Man from Blankley's, and Other Sketches. Longmans, Green & Co. 75 cents.
Arts and Crafts Essays. Scribners. $2.50.
Baker, Prof. A. L. The Elements of Solid Geometry. Boston: Ginn & Co. 90 cents.
Bandelier, A. F. The Gilded Man, and Other Pictures of the Spanish Occupancy of America. Appletons. $1.50.
Bartholomew, J. G. The Tourist's Atlas-Guide to the Continent of Europe. London: George Philip & Son; New York: Scribners. $1.75.
Black, William. Sabina Zembra. New and revised ed. Harpers. 80 cents.
Black, William. White Heather. New and revised ed. Harpers. 80 cents.
Bolton, Mrs. Sarah K. Famous Voyagers and Explorers. T. Y. Crowell & Co. $1.50.
Brown, Helen D. The Petrie Estate. Boston: Houghton, Mifflin & Co. $1.25.
Cable, G. W. Works, in 5 vols. Scribners. $6.
Caldecott, Watson. Eutropius, Books I. and II. Longmans, Green & Co. 50 cents.
Campbell, Helen. The Easiest Way in Housekeeping and Cooking. Boston: Roberts Bros. $1.
Cassoday, J. B. The Law of Wills. St. Paul: West Publishing Co.
Cawein, Madison. Poems of Nature and Love. Putnams. $1.50.
Claflin, Mrs. Mary B. Personal Recollections of John G. Whittier. T. Y. Crowell & Co. 75 cents.
Cooke, C. J. B. English Locomotives: Their History, Construction and Modern Development. Macmillan. $2.
Crowe, Eyre. With Thackeray in America. Scribners. $2.
Davis, Thomas. The Patriot Parliament of 1689. London: T. Fisher Unwin.
Dowden, Prof. Edward. Introduction to Shakespeare. London: Blackie & Son; New York: Scribners. $1.
Duff, E. G. Early Printed Books. London: Kegan Paul, Trench, Trübner & Co.; New York: Scribners. $2.50.
Factors in American Civilization: Studies in Applied Sociology. Appletons. $2.
Falckenberg, Prof. Richard. History of Modern Philosophy. Henry Holt & Co. $3.50.
Fielde, Adele M. Chinese Nights' Entertainment. Putnams. $1.75.
Fraser, Sir William. Hic et Ubique. Scribners. $1.50.
Fuller, H. B. The Cliff-Dwellers. Harpers. $1.50.
Fürst, Hermann. The Protection of Woodlands. Edinburgh: David Douglas: New York: W. R. Jenkins. $3.50.
Genung, Prof. J. F. Outlines of Rhetoric. Boston: Ginn & Co.
Gilman, Bradley. The Musical Journey of Dorothy and Della. T. Y. Crowell & Co. $1.25.
Goodrich, A. J. Analytical Harmony: A Theory of Musical Composition from the Composer's Standpoint. John Church Co.
Guiney, Louise I. A Roadside Harp. Boston: Houghton, Mifflin & Co. $1.
Hale, E. E. For Fifty Years: Verses. Boston: Roberts Bros. $1.
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